# PRACTICE OF CHRISTIA-NITIE.

AN EPITOMIE OF feuen Treatifes, penned and published in the yeare 1633, by that reverend and faithfull Pastor M. R. R. late Preacher of

Wethersfield in Effex, tending to that end.

Contracted long fince for priuate vie, and now published for the benefite of fuch, as either want leifure to reade, or meanes to provide larger Volumes.

The third Edition corrected and amended

LONDON.

Printed by B. Alfop for Tho. Man, and are to be fold by Beniamin

F. sher at the signe of the Talbot in Parer nosteriow.

1623.

Sun. C. 62 64. 393:01 Winted Ly Description less tuns Tellor or it is fine to the



ALL THAT ARE CALLED TO glory and vertue, by name, to the Inhabitants of the Citie of London; and more specially to them of the Blacke-friers: S. E. Wisherbincrease of true bolinesse in this life, and eternall bappinesse in the life to come.



r hearts de- Romio.1. fire & prai er to God for you is , that you may bee faued. For I know, and

am persuaded that there is in you a zeale of God; and the fame

2.Tim 1.6.

Gods mord preached, and beard aright the chiefe eronely ordinary meanes to beget and nourish all beauenly graces.

fame according to the found knowledge of the Gospell of Icfus Christ. But the sparkles of this holy fire (though they come from heaven, and are kindled by the holy Ghost) will soone be quenched, if they bee not kept aline by the blowing of the same Spirit (by whom they were first infused and kindled in your breafts,) by fuch meanes as he hath prescribed and plainly fet downe in the Booke of God.

The principall meanes and bellowes (as I may fay) that the Spirit of God vseth to this purpose, is the written word of God; chiefly, when it is soundly, plainly, and zealously preached, with

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wisedome, and mecknesse, and brotherly loue. For then it is especially made (as Paul testifieth) the wifedome of God, and the power of God; that is, the most wife and powerfull meanes, which God (who is onely wife and Almightie) hath appointed to bring men to heatien by. And in another place hee professeth, that hee is not ashanked of the Gospell of Iefus Christ, ( meaning, of the preaching of it ) giving this reason, because it is the power of God to faluation, Rom, 1,16. to enerie one that belceueth:meaning thereby, whosoeuer doth beleeue (aseuery one doth, that is ordained to eternall life), that this preaching of the Gospell

I.Cor.

Act-13.48,

## THE EPISTLE,

spell is the ordinarie instru-

ment of the holy Ghost, whereby this precious faith is wrought in his heart. Finally, writing to the Theffalonians, and charging them inno case to quench the Spirit, (meaning thereby the heauenly graces, holy defires and affections, good motions and purposes, wrought in their hearts by the Spirit) hee addeth immediatly an other admonition, poynting at the meanes whereby the spirit may bee quickened and kept aline, faying, Despise not prophecying: that is, fee that you neither contemne, nor yet neglect the interpretation and ministe-

ry of the Word of God, and prayer; but frequent

1. Thel.5.

Verke 20.

and vie it with all diligence, reuerence, constancy, meeknesseand humility, mixing it with faith, and receiung it into good and honest hearts: 10 shall you not neede to feeke for this holy fire abroad, (as the foolish Mat. 25.8. Virgins sought for oyle of their fellowes) but shall alwayes finde it ready kindled in your owne bosomes.

Neuertheleffe there is a necessarie, profitable, and holy vse of the Word read, as well prinately as publikely: elfe ( to omit fundry precepts and exhortations in the Law, euen to Kings and Captaines, who may feeme to bee most priniledged by meanes of their many and weighty affaires) Christ

19. Ioth, 1.8.

Deut.17.18

Reading a good belpe to the fame

## THE EPISTLE,

Ioh, 5.39.

A& 17.11.

Christ would never have commanded the Iewes to search the Scriptures, as the well-spring of eternall life. Nor the holy Ghoft haue commended the Iewes of Berea, as better borne, and of more noble (pirits then they of Thessalonica; and that for this reason, because they receined the word with all readinesse of minde, and searched the Scriptures daily, whether those things were so or no. Neither would Paul haue exhorted Timothy (an holy Euangelift, and skilfull in the Scriptures, which hee had knowne euen from a child)to give attendance to reading; had it not beene both a necessary and a profitable dutie, cuen for the most expert and

and skilfull therein.

And though the Apostle Iohn ( who wrote by the speciall instinct of the Spirit of Christ ) in pronouncing Ren, 1.3. him bleffed that readeth, and them that heare the weras of that Prophesie, and keepe those things that are written therein, haue a speciall relation to that divine and excellent booke of the Renelation: yet the same is, and may be truly affirmed of the reft of the Scriptures; and by proportion, of other godly bookes and writings, tending to the explication and vnfolding of the same, for enlightning of the iudgement; or to the application thereof, for the reforming of the conscience, and

Readingof othergodly bookes , good belocs alfo

and amendment of the life and conversation: for to one of these two ends (or both) tend all the labours and writings of the learned and godly Divines, that have lived in any age of the Church. This little Booke, (as also the larger volume, whereof it is an Abridgement) aymeth at both; though it doth direct and leade especially to the latter.

The subject, fumme and matter of this Treatife.

Luk 12,16.

For it treateth of the knowledge, and chiefly of the practife of true godlynesse and Christianity; a most rich and gainfull trade, and ample revenue, farre exceeding that of Crass, or Crassus, or of the rich man; whose large demeanes and

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little countrey (as it were) brought foorth fruite in such abundance, as hee wist not well where to bestow it. For a godly life (the rule whereof is the word of God, and the roote, true faith, grounded vpon the same Word) bringeth sweet security, safe peace, and spirituall ioy to a beleeuing Christian, with true comfort and contentment in enery estate and condition of life: which all the kingdomes of the world, glory of them and the (though it were in Satans power to bestow them vpon any man, as hee braggeth to Christ) are not able to doc.

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If it bee demanded what a godly life is; I answer, in generall

The benefit of a godly life.

1.Tim.4.8.

Luk.4.6.

what a god.

Pfal.119.9.

Eph.4.18.

generall, it is such a life as is in all things framed according to the word of God: called also the life of God, because it is that life which God in his word requireth of vs, and by his word & Spirit worketh in vs. By which word and Spirit we beleeue; and be affired that he wil(in some good me isure) enable vs thereunto, and bleffe vs therein. More specially, it is a true, humble, hearty, & constant endeauour, in nothing to offend God, but to please him in all things, all our life long) and enery day and houre of our life; and that not onely in our words and outward actions, but also in the most retired, secret, and hidden thoughts, affections

Rom. 2:19

ctions and purpofes of our hearts. Sometime it is called a bringing forth fruites worthy of repentance or amendment of life; which is nothing elfe, but when the partie, who is affured of his faluation, and of the forgiuenes of his fins by faith in Christ, doth forrowigodlily for his finnes past, with full purpose of heart neuer to returne to foolishnesse againe; but to reforme himselfe from day to day more and more. It may ( to the same purpose) bee called the life of faith, because the true Christian looketh onely to the Word of God, resting and relying vpon it by faith, with full purpose of heart to come vnder the government of God,

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Mat. 3.8.

Pfa1.85.8.

God (from the power of finne and Satan,) reioycing in his promises, fearing his threatnings, obeying his precepts, imitating the vertues of his feruants, shunning the vices of the wicked, and the infirmities of the godly. This godly life, or life of faith, is a most glorious and rich prerogatine. For by this wee shall bee much more quiet and confident in the middest of many incombrances, and rest more affured of our faluation from time to time, then otherwise wee can posfibly do.

A further benefit of a godly life. By this courfe wee shall have more assurance, that our weake prayers shall bee accepted, and our strong

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lusts abated and weakened: by this wee shall escape many sharpe and bitter affliations, and have grace to beare such as are laide vpon vs with greater patience and meekenesse: by it wee shall goe through with our particular callings and affaires more chearefully, and beare the croffes and incombrances that fall out about them more eafily. And finally, by it we shall attaine (in some good measure) to that tranquillity of minde, peace of conscience, and quiet estate, which the carnall wisdome of man shall neuer finde and enioy; and without which the life of man (in comparison of this holy and heauenly life of faith)

faith) may be truly counted very miserable and accursed.

And so much concerning the summe and matter of this

A threefold feope & drift of this booke. First, to discourse our corruptions, and bring them into detestation. Treatife.

Touching the scope and drift of it. First, it serueth to set forth (as in a glasse) many secret and deceiveable corruptions of mans heart; and to helpe vs to finde out what swarmes of noysome, dangerous, vaine, wicked, and worldly lusts doe lurke and lodge therein; and bring them into a vile and base

make vs wearie and ashamed of them, and carefull to entertaine better in their roome. To the same effect

account with vs; and to

it scrueth to discouer and lay open the danger, dis-

comfort

comfort, and loathfomnesse, not onely of a notorious wicked life ( which the verie Heathen by the light of nature did condemne; ) but also a loose, idle, vnsetled, and worldly life, taken vp, and occupied (in a manner altogether) with the lust of the flesh, the lust of the eye, and the pride of life; which the most part (even of them that make profession of the Gospell) doe leade, and to oring them out of loue with : : and to let them fee and now, that this is not that men and narrow way, that vill bring them to the Kinglome of heaven, but rather he crooked and wide way, pat will bring them vnto el!.

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Mat.7.13.

1 Joh. 2,16.

Secondly,

#### THE EPISTLE

secondly, to make men in love with atrue godly life.

Secondly, whereas a great number of them, who openly and outwardly make athew of religion, doe not rellish and talte a true religious and godly life; but rather (at least secretly in their hearts) dis-affect and distast it, censure and condemne it as vnfauoury, vnfociable, and combersome; counting it in too precise, tedious, mo-A pish, monkish, melancho de like, and I know not what: this Treatife aimeth at this fo to fet forth the beauty, glo- fic

ry , gaine , pleasure , sweet hi neffe, and fafety of a Christian connectsation; and to but bring the heavenly life into hel

greater liking with vs, and ren vs into further lone with it in and to make that which ( to lin

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most men) is so irkesome and vnfauourie, more casie and fweet vnto our foules; shewing that it is no tedious bondage, but a spirituall liberty, an easie yoke, light burthen, and pleafant race.

Thirdly and laftly, where-

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as many weake beleeuers, who do in some measure ad-

mire and long after a Christian life; and would faine

doe well, and yet know not

ti well how to goe about it,

is for want of found and suf-oricient direction tending to

this end: this Treatife fer-

ri- acth fingularly well for that to purpose : and besides, it

to helpes very notably to the

indremouing of fuch lets and it ninderances, cauils, & finm-

(tolling blockes, as are viually net

laid

Thirdly, to direst and further men mit: and to remande Such finm. bling blockes as may bin-

der is.

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laid in the way of weake Christians, in their safe and quiet passage towards heauen; and fetteth fuch a courfe for the feafoning of the heart, and well ordering of the life, that being constantly kept, a Christian may haue more true peace, communion, and neere acquaintance with God enery day, then otherwise hee shall attaine vnto in many dayes, For heerein men are taught th how to walke with GOD, fit and avoide all euill every ui day; and to doe good (fo fo farre as humane frailty may ni attaine vnto, ) as in our lines an and callings wee shall have re-occasion and ability to per Pl forme, keeping away the the woe that commeth by finne: pro

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not pleafing our felues (as the flesh is prone to doe,) when wee haue performed some good dutie to GOD, or our brethren, by letting loose the reines to some valawfull liberty, by which wee shall lose more then wee haue gained; but to keepe our selues well, when we are well.

In respect of the first drift, the Treatife, whereof this is an abridgement, is fitly called by a godly Diuine: ) The Anatomie of the foule, discovering the manifold deceits, corruptions, and defects thereof: and in respect of the two latter, the Physicke of the same; because the therein are added most apne proued remedies for the cu-

It may be ealled the Anatomy & Physicke of the foule.

## THE EPISTLE

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ring of all spirituall diseases, with like preferuative to maintaine the health of the spiritual man; so farre as may be obtained in the contagious ayre of this infectious and wicked world.

I might ( and that verie

The Author of the feners Treatifes, here abridged, a rare m44.

iustly and worthily ) commend the Author of the feuen Treatifes here abridged, as a man of most rare, confant, and long appropued piety, & vnweariable paines in the worke of his ministery, both publikely and priuately, for the space of forty yeares together, and more. So might I commend the worke among (yea aboue ) many other Treatises, as a precious pearle, and hidden Treasure : but I 1

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leaue the Authour to the commendation of many hundreds, to whomhee was knowne as well as to me; and the worke to the commendation both of it selfe, and of him.

And furely, for my owne part, I was so affected with the reading hereof, that if any little respect of my perfon (the most weake and vinworthy feruant of Christ that euer opened his mouth in publike so long together, with any approbation of the faithfull Ministers and people of God by them that know mee, or haue heard and received a good report and opinion of mee) may bee a motiue to my brethren, to whom I dedi-

A briefe motius (beo fides all the former,) to the reading of this books

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cate this poore labour, to reade it ouer (as their needes shall require, and their leifure give them leave, ) but once a Moneth, or once a Quarter, or in some such time as they shall finde most fit, and bee constant therein; I shall reioyce more in it, and make account that I have gained more by it, then if I had gotten many hundreds of gold and fil uer.

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An admoni. tion to auoid ficklene Te and suconstancy in reading; of which, fee more in the 12. Chapter of the z.bock

But lest I should exceede the bounds of an Epiftle, I will onely adde one caution, ginen by the forenamed Author about reading. For hee affirmeth, that once cu or twice reading ouer a m booke for practice, is not enough: yea, he faith further, that

that it is found by experience, that a good booke is of most Christians little seene into by once or twife reading ouer; much lesse the vie and fruit of it reaped by dull heads, flippery memories, weake and flow practizers. Whence I may conclude, that it is no maruell, that (in so great varietie of learned and godly Catechismes, and other profitable Treatifes, penned and printed in our owne native language, and e mother tongue) there is fo u- little found knowledge, and a- conscionable practice of Christianity; seeing it is the g. custome (in a manner) of ce a most professors, rarely or nee- her to reade ouer a good pooke, (of any reasonable er, hat higneffe) (a)

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bignesse) from the begin-

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ning to the end thereof: or if they do fo, then (as if they had done enough) they lend it, lose it, giue itaway; or cast it aside for euer, to the dust, cob-webs and mothes in to fludy and meditate vpon, p for any more dealing they ar meane to have with it. 1500 at

Let fuch remember, what lu the Apostle James writeth to ea the conetous rich men of co his time : Goe to now yee rich we men, weepe and howle for your an miseries that shall come upon wi jou: your riches are corrupted ha and your garments moth we eaten : your gold and silver a cou cankred, and the rust of then hr shall be a witnesse against you ne and Shall ease your flesh as it coo were fire. ay Giu

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Giue mee leaue to speake after the same manner to fuch Readers; Goe to now yee carelesse & vnconscionafuch Readers; Goe to now or ble Readers of good bookes; ne weepe and howle for your es miseries, that shall come vpn, pon you: your good bookes ey are marred and defaced, and your well-bound vofat lumes moth-caten, or moufto eaten; your guilded couers of concred with dust and cobich webs (that are vpon them, our and about them) shall bee a witnesse against you, and ed hall eate your flesh as it were fire. What precious account did our godly breher hren and fifters (to omit forner times) make of a good sicooke in Queene Maries ayes? And what fiveetneffe iu (a 2)

## THE EPISTLE, &c.

did they fucke out of the godly Writings that were then extant, though farre inferiour to many that be now abroad in the world? And what neede wee may have hereafter of fuch found and fauorie writings as wee now caft at our heeles, hee onely knoweth that knoweth all things perfectly, whether past, present, or to come. To him, even to the King eternall,immortal,inuinfible, the onely wife and good God, the Father, Sonne, and holy

Ghod be given all honour and glory, for ever and ever.

Amen.

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# TO THE CHRI-

-Nnderstand Christian Reader, that having read over ( Some foure teene yeares ago ) Mafter Rogers senen Treatises of the Practice of Christianitie, I made this Abridgement of them which thou now seeft, for the vie of my selfe, and some private friends, not having any the least cogitation of permitting it to come into Print. But finding of late that I could not call in the Copies I had given and lent abroad; and fearing lest some (which is a common practice in these dayes) might have thrust it foorth, with wrong to mee, and to the Author I gane way ( not without much constitt and doubting) to the pub-(43) lifhing

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lishing thereof: yet without purpose to presudice the more prositable labour of any other in this
kinde; whereof I neither knew
nor heard of any, all the while it
was in my hand: much lesse had I
any purpose to presudice and hinder the reading of the larger volume, which I rather desire to
bring into request and liking with
somany, as have abilitie to buy it,
with leasure and time to reade it,
as also capacitie and memorie to
beare away the summe and matter of it.

I confesse, that having no purpose at all to let it come abroad, I wsed sometimes more libertie then otherwise I would have done: yet I hope without burt or wrong, either to the Writer (whose blessed memorie I doe highly reverence) of the larger Volume, or to the Reader thereof. For the additions and alterations of my owne, they are verie briefe and few: neither have I borrowed a.

# To the Christian Reader. ny thing out of any other, sauing onely in the Chapter of Meditation, wherein fadded something out of a learned dinine, who wrote not many yeares ago of that argu-Doctor ment. Thus, commending thee, and Hall. all thy faithfull labours to God, & to the word of his grace, which is able to build thee further, and give thee an inheritance among them that are sanctified, I rest Thine in Christ, S.E. TO

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# TO THE CHRI-STIAN READER.

Lo nic Chriftian

He least labour in a Reight matter is 100 much: in a weighty matter the greatest paines too little, The Subiect matter of this booke is as weighty as any can bee: in it is expressed that point, which in these dayes hash most need to bee pressed, The Practise of Christianitie. For as never more knowledge, so never lesse practise thereof. To such ripenesse is propha nesse growne, as piety bath lost the all her power for want of practice. One maine cause whereof, I take to bee the corrupt consure of this age, which counteth a mans walking in his integrity to bee ouer-firid my fin-

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fingularitie. Can there now he too much paines taken about this point? Are not large volumes, briefe manuels, and all needfull to this purpose? Among other Treatifes to direct vs in the Practife of Christianitie, and to incite vs thereunto, I wester read any comparable to the feuen Treatifes, fee forth by him, who had so good experience of what hee wrote, and gave fo good euidence thereof in his life, that therein be did but pen his owne practice. Bleffed be the Lord that first gave bins to bis Church , and fo long continued him therein: and bleffed be his memoriall for ener. The onely thing that with any colour or bew can be alleaged to keepe a-

rich my from a diligent reading

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M. Richard
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God at
Wetherffield in
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thereof, is prolixitie and largeneffe. To which let me answer, that the proline slile is answerable to the copious matter; and (o framed, as it dotb both gine good grace thereunto, and also secretly instill grace into his heart, shat with a pure heart readeth the same. But yet to helps their weaknesse, who either cannot find leisure enough to read or afford money enough to buy she forenamed large ve lume, (not to hinder any that have money and time enough to buy and reade over those Treatifes as large,) the Author of this Manuel bath contracted ne these seuen Treatises into a narrower compasse then any one of them is by it felfe. No man not more fit to undertake this worke, then be who bath under. In saken

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taken it. The spirit of the one and the other were as like as the (pirit of Eliah and Elishah. Though the letters and words in this Epitomic be more then seven times fewer then in that Volume, yet not a dram of the substance thereof is tost. Neither is this Manuell onely an Epitomic of that Volume, bus alfo a Commentarieskeress: for his order and maner of proceeding by Questions and Anfwers, gineth great light to the understanding of the true scope and meaning of the severall and distinct points therein contaied ned. For further helpe of the a weaker be hath alfomade an Em pitomic of bis Epiromic, by an nothing the fumme of every Anwer in the margin. Yea further his new, that in this Epitomie, erken

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Some things are more fully handled, then were in the large Volume of the first Author. This Ausbors paines, and my love ! commend, as in generall to all the Christian Readers of this Booke; foin speciall to my beleved Parisbioners and friends of the Black-friers in London to whom it is dedicated by the Author himselfe : for rahom, and for my selfe, I earnestly in treate the belpe of your prayers onto the Almighty, to whole good grace I commend us all and rest

> Your feruant in the Lords worke,

> > OV

WILLIAM GOVGE

From Charch-court in Black-friers London, August 23.1618.



# PRACTICE OF CHRISTIANITY.

THE PREFACE.

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Question.

S it necessarie to Write any thing concerning this argument?

A. Yes: very necessary, seeing nothing is more neessary, profitable, pleasant and are, then a right Christian life: esides, few haue written thoowly of it: & the Papists, who

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How needfull to write of this matter.

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linely manner the innumerable, fecret and decemeable corruptions of the heart) the physicke of the spirit, and the diet of the soule.

Q. Why for?

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A. Because herein is shewed, first, what common and neere acquaintance there may bee be twist God and a Christian in this life. Secondly, what hold may be laid on the promises of God. Thirdly, what strength may bee gotten against sinne. Fourthlie, what freedome and libertie wee may have by faith.

Contents of this books

Fifthlie, what staidenosse, and constancy may be attained in a goodcourse. Sixthly, what comport and rejoycing the children of God haue euon in this life, and that not in prosperity only, at also in affliction.

Q. What may been he maine cope and drift of this whole trend fe?

A. Ittendeth to bring the B 2 Chri-

Scope.

Christian life into greater price and request; and to make the path-way to heaven more easie and pleasant to such as wil walk therin, by causing them to taste and see how sweet the Lordis; and to feele the power of the life to come, and to hold fast for ever the heavenly prerogatives which they have by Iesus Christian who was a such as the control of the life to come, and to hold fast for ever the heavenly prerogatives which they have by Iesus Christian who was a such as the control of the life to co

ines?

Prerogatives
of a Christian set out
more largely
in the fixth
booke.

A. They are, first, freedome from condemnation. Secondly, certaintie of Gods fanour and loue. Thirdly, assurance of eternall saluation. Fourthly, daily power to weaken & ouercome all corruptions, and all lets, hinderances and discouragements that men shalmeet within their iourney to heaven; being neither cast downe with needless feare, noryet possessed or puffed or puffed vp with worldly hope; but fearing their owne weakeness with

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without despaire, and resting by faith on God wishout prefumption, being heavy for their own and others sinnes without dampishnes, and merrie in the Lord without lightnes, as will appeare more fully in the Treatises sollowing.

oints that are meet to be knowne to the attaining of the true practice of a Christian life 3 and

for, to the attaining of this happie estate, we are to know, first,
who are indeed the children of
God and true beleviers, and
how men are brought to this
estate. Secondly, what the life of
true beleviers is, & what course
such persons must walke in all
their dayes, and how they are to
carry themselves both towards
God, and towards men. Thirdly, by what meanes this godly
life may be continued and daily
increased. Fourthly, what bee

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this Treasife.

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the best and most profitable directions ferning to that end and purpose: Fifthlie, what bothe chiefe less and hinderances of a Christian in this course, with the most foueraigne remedies against the same. Sixthly what be the peculiar priviledges and blessings, which God doth bequeath and bestow vpon his beloued ones, ouer and besides fuch benefits as they have in common with the men of the world. Seventhly and lastly, we are to know how to answere the objections and scruples of weake consciences, and the cauils and exceptions of carnall persons against the doctrine of the dailie practice of Christianitie.

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# THE FIRST

BOOKE.

CHAP. I.

Queltion.

O come now to the first point, which is, Who are the children of God, and true beleeners indeed, and have sound assurance of their saluation: is this so necessarie to be knowne?

A. It is most necessary: and the rather, to (omit the reasons that are touched hereafter) because the most part are greatlie deceived concerning this point: and namely, three forts of men; that is to say, Papists, or Roman B 4 Catho-

Who are Gods children.

Assurance of saluation the weightiefs point of all others.

troubled in his mind, by doubting of the fauour of God, and

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Common Protestants deceined.

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forginenes of his linnes by the blood of fefus Chrift, although divers Scriptures teach the contrary, as Matth. 7.14.21. Luk. iz alanbago, on to

O How we remorant foules her wife if they makes bourson

A. In that they thinke that fo long as they doe well, and ferue God, and deale juftly with their brethren, they are Gods children and heires of faliation: but if at any time they flip or fall, though it be of meere frailtie, then they doubt lest they be none of his; as though the loue and truth of God were as changeable as the course of their lives.

Q. But be there not some godly people, who dare not beleene the forguenes of their finnes any lone ger then they walke humbly before God, and dutifull towards men?

M. Yes verily and thefe are some god'y not raftly to bee condemned; deceived.

yea, they are to be commended rather, if they onely take occafion by their falles and flips, to enter into a more ferious examination of the foundnesse of their faith and repentance otherwise if they make their wel doing the chiefe anchor of their hope, comfort and affurance. they erre dangeroullie, confidering that the affurance of Gods loue is the ftrongest perswasion to true godlines that can bee, and the verie chiefe ground thereof, Luk. 7.47

Q. How may a man attaine to this to know affuredly that her is indeed the sheld of God, and a true

beleener?

God marks faith by fenje of mife. ry, and redemption by Chrift.

A. God doth worke this faith and affurance in the harts of the fethat behis, by his holy Spirit, by giving to them, first, a cleare fight, and lively feeling of their owne heavie effate; and fecondlie, of their redemption and deliverance out of the fame. CHAP.

### CHAP. II.

Q. VV Herein doth this heavie estate of

Manafier his fall confift?

A. First, in the losse of Gods fauour, and of that former bleffed and holy estate wherein hee was created in Adam: and secondlie, in procuring of the cleane contrarie, cursed and miferable condition.

Q. Wherein consistet bis mi-

Serie ?

A. In two things: whereof the first is his sinfulnesseagainst God, whom he dothalwaies, and in all things offend,
being able to doe nothing but
that which highlie displeaseth
the dinne Maiesty; the other is
this, that he is alwaies, and in al
things most odious and hateful
to God, and most justly forsaken and accursed of him.

Q. Wherein confisteth mans

finfulne fe ?

Mans beaute
estate:
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bappinesse.
2. Saine of
misery.

Mans mifery in franc and cuele.

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Mans linfulnesse.

A. First, enery man is guiltie of that grieuous transgression which Adam and Ene (in whose loynes they were, and from whom they come) committed in Paradise. Secondlie, from hence all the powers of his soule, and members of his body, are infected with that venome, commonly called Originall sinne, spreading into them; which as deadly poy son put into a cup of wine, doth corrupt and spoile enery drop of it.

Q.In what fort are the powers of the soule and body corrupted?

A. The vnderstanding is full of blindnes and darknes, not sale uouring of the things which are of God. The memorie either forgetteth good things altogether, or els remembreth neither good nor ill as it ought to doe. The conscience is seared, benummed, and defiled, and neuer soundly peaceable, neither excusing nor accusing as it should:

The

How all powers in man becorrupt:

The will is captine, and hath no power, either rightly to refuse that which is euill, or to chuse that which is good; but is carried away with the affections, as the chariot with the Horses that draw it whither they will. The conversation is vile & lothfome, whether wee respect the inward actions of the mind, as thinking, wishing, defiring, &c. which are altogether earthly, worldly, fleshly, and diuellish; or whether we respect his outward behauiour, which is nothing else but a yeelding vp of the mebers of the body (namely, the eye, the eare, the tongue, the hand, &c.) as weapons and instruments of sinne; infomuch, as man is alwaies, and in all things (and therefore out of all measure) wicked and sinfull.

Q. You have shewed mee mans sinfulnesse, being the first branch of his miserie: now tell me further; wherein consistet his cursednes?

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Mens cure fednesse, I. in this life.

This curfednes (which is the due defert of finne) containeth all the plagues and punish ments, both of this life, and of that which is to come. For concerning this life; man(in regard of his outward estate) is subject to manifold loffes, calamities & incombrances; and in regard of his bodie, who can reckon vp the Difeases, Aches, paines and infirmities that attend vpon him? As for the Health, Riches, Honoures, and pleafores which men enjoy heere for a short season, besides, that they are mixed with many vexations euen in this life, they make our case much more miserable; seeing our condemnation shall bee much more heavie in the life to come for abusing of them. In respect of his soule, the plagues are yet much more gricuous, as, to be given (like a brute beaft) to the luft of his owne heart, to be hardened in fin without remorfe

morfe and touch of confcience; orelfe to fall into another extremitie of vtter desperation, & fuch like, which would be far more fearefull then the other af they could as eafily be difcerned and felt: and yet they are therfore the more fearefull, because being so hardlie and rarelie difcerned and felt, they are the leffe feared, and the more hardly and rarely cured. These three laid together, make the condition of euery vnbeleeuer very curfed & miserable, even in this life; befides that, Death lieth at their doore, ready to make separation betwixt the foule and the body; and not onely to depriue them of the short pleasures which they enjoy in this world but to plunge them into the torments prepared for them in the world to come.

Q. You have satisfied me in generall, touching semporall sudgements stel me now what are the eternall

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2. In the life to come.

nall plagues propared for andelectures in the world to come &

A. The temporall plagues laid altogether, are very greenous and bitter, and withall fo innumerable, as no man can eas fily recken them vp; which were enough to make any heart to tremble and quake, to thinke what hee is daily and hourely fubiect vnto, even in this prefent life; yet these have an end at last, yea, they have a speedie end, for our daies here are but a fpan long, and in the meane time there be many breathings, much ease and intermission; but the plagues waiting for vnbeleeuers in the world to come, as they are in themselves far more sharpe and intolerable then the other, besides, they continue for euer and euer without any end. ease, or intermission at all: for their worme dieth not, & their fire neuer goeth out, Mark 9. Luk. 16. But because the word

of God teacheth vs that they are vnspeakable, it were no wisedome to bee curious in describing of them, lest wee should make them lesse then they be.

Q.What should this knowledge of mans sinfulnesse and cursednes worke in the unbeleeuer?

A. It should cause him to la ment and bewaile his wofull estate, who being made in the image of God, is now transformed into the image of the diuell, emptie of grace, and filled with all filthinesse; and of the child of God, become the flave of fin and Satan, and fo to shake off all cloakes of shame, and lay aside all idle excuses; as when men will fay, They hope there is some good thing in them, and they are not the worst of all others, with a number of the like figge-leaves, which they few together to couer their nakedneffe.

Q. But doe not unbeleeuers enioy

This knowledge (hould humble,

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Pubeleeners prospersie in rheir rume enioy divers outward bleffings for a rime?

A. They do enjoy many outward benefits, as health, pleafure, riches, honor: but the feare not blefsings to them, for God in his judgement turneth them to curfings; and mingleth them with fuch a fauce of fcare, distrust, vncertaintie and discontentment, that they have much more cause of terroir then of comfort; as he who fitting ata royall banquer in a Chaire of State, had a sharpe sword hanging right ouer his head by a twined thread, ready every moment to pierce into his braines. Such was the condition of the rich man, Luke 12. and of Herod, Act. 12. and fuch is the case of everie vnbelcener, of what age, calling, or qualitie for euer he be.

# CHAP. III

Q. YOu have satisfied me (in some measure) touching mans sinfulnesse and cursednesse: Now I demand, what points are to be considered, touching his redemption and delinerance?

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A. There are foure points to be confidered, concerning this matter: the first is, wherein it doth confift: the fecond, by who it was wrought: the third, how it is reutaled and brought to light: the fourth, how it is embraced and received.

Q. Wherein doth it confift?

A. In fatisfying of Gods iuflice; which is done by two meanes, whereof the first is, the fuffering and vndergoing of the full punishment due to sinne, which is the wrath of God, and curse of the law, without which there can bee no escaping of eternall death. The second is, the perfect keeping and fulfilling of Gal. 3.10. the

Foure points concerning redemption.

1. Gods inflice muft be: fatisfied, and bis Law fulfilled. 2, Cor. 5.21

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Q. By Whom Was this redemp.

tion and deliverance Wrought?

2. This was wrought only by Christ.

20

tion and delinerance Wronght? A. The remedy of this wret. ched estate, into which man hath plunged himselfe, was vndertaken and wrought onely by Iefus Christ, who being perfect God, and the only begotten Sonne of the most High, tooke our nature vpon him, and be. came a most mercifull and alfufficient Mediator betwixt his Father and vs. both fuffring the full weight of Gods wrath due to our finnes, and by the power of his God-head ouercomming the fame, and also perfectly fulfilling the Law for vs : fo that there is no faluation (neither can be) in any other; For among men there is given no other name vn. der heaven, whereby we must bu faned, Acts 4.12.

1, Ioh.1.7.

Q. How can such a short suffer

ing

ring of Christ (continuing in the sharpnes therof but a few boures) and the right consense and obedience but of a few yeares both satisfie the infinite instice, and purchase the enerlasting favour of God?

A. Because the person that suffered this torment, and sulfilled this righteousnesse, beeing not only pure and persect man, but also true and very God, and the only begotten of his Father (and consequentlie of infinite maiesty, glory, and worthines;) his suffering and obedience (though lasting only for a time) could not but be of infinite merit and desert with God his Father.

Q: How is the knowledge of this heanenly mysteric of our redemption brought to light?

A. By the preaching of the Gospell of Iesus Christ, which is called by the holy Apostle the Power of God, and the Wifedome

Christs Godbead made his satisfation of instnite merit.

z.This is renealed by the Gospell.

in this world in part; and in the

world to come in full perfecti-

on; and restore them to all true

comfort here, and for eler. Wo

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4.This redemption is

received only

by faith.

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what faith

Q How is this faith Wrought

in vs?

A. This faith is wrought in vs by hearing of the word preached, Rom. 10. by which is laid open to our consciences the mercy and truth of God in Ieis Chrift, whereby the holy Ghost doth enlighte our minds to conceine, and draw vs to beceue, and by this meanes vnite vsto Christ, by whom wee are made the children of God.

Faith 18 wronght by bearings

## CHAP, IIII.

10w doch this doctrine of man, miserie, and re. demption, worke in them to whom God will show mercy?

A.It hath (through the goodnes of God) divers gracious & heavenly works, proceeding (as it were) by certaine steps and deg ees, and these are in number chicily feuen.

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seven ef. fasts of this knowledge.

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Atrue Geht and Sence of OHY OWNE miferie.

Cant. T.4. Ioh, 6.44.

are naturally blinded and puffed vp with conceit of themfelues, and none commonly fo merry as they that have most cause to mourne; they are now drawneby the fecret and mighty working of Godsholy Spirit, to see and feele their owne misery, and to be troubled and grieued in mind for it, perceiuing themselues to bee odious and loathsome in Gods fight, through the leprofie of fin: yea, to bee most cursed and damnable creatures, justly subject to al plagues, both in this life and in the life to come, whereby they are pricked as with the point of a fword, stroke of an arrow, or sting of an adder.

Q. What is the second work?

A. Secondly, whereas the most part do shun the touch of conscience, euen as death it self (though there bee no true life without

without it;) they to whom God purpofeth to fhew mercy, being convicted in their consciences that they are most filthy and accurfed, do begin, and that with all earnestnesse, to consult and 2. consult debate the matter with themfelues, faying as it is in the Prophet. What have I done? Ier. 8)6. and deliberate with the vniust Steward, who faid, What shall I do, when my Mafter taketh away from mee my Stewardship? Luk. 16.3. and with Peters hearers. Men and brethren what shall wee do? Act. 2.37. complaining with the prodigall child, and faying, O what a case am I in? Luk. 15. 17. and inquiring with feare and trembling as the Iaylor did, O Sirs, What must I do to bee saned? Acts 16.30.

Q. Is this consultation necesfarie :

A. Yes, without all question: For if in worldly matters nothing can be indged to bee well done,

what to doe.

Confulsation necessary.

the fight & feeling of our own misery, as wee haue heard before: and thereupon ready with Paul; when his proud spirit was tamed, and his high mind taken downe, and his hard hart made

fost and tender, to say; Lord, what is it that thou wilt have me do? Acts 9.8.

Q. These three notable effects

spring properly from the sight and sense of our misery: but what is the fourth work which the knowledge of this what we may obtaine deli-

uerance fro our misery by the forgivenes of our sins bringeth forth?

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4. Defire of pardon.

A. It is a fecret defire of pardon and forgiuenes, more then of any pleasure, profit, or preferment in the world, which God kindleth in vs, and wherevnto(by his grace) we do rouse & raise vp our selues, euer hungring and thirsting after the same, and remembring how it is written, that such mourners shall be bleffed, and that God will not breake a bruised reed, nor dehise a contrite and broken heart, Pfal. 51. Mat. 5.4.6. And this very thing, I meane, when an humbled foule longeth for Gods mercy in Christ, is such an infallible token of true faith, that he who hath it, neede no more doubt that he beleeueth, then hee that brea heth need doubt that he liueth.

Q. What Will this Worke in a

A. It will make the glad and This makes goodtidings of the Gospellexceeding welcome vnto him,

the Geffell

cuen

euen as an hungrie stomacke maketh bitter things sweete, whereas he that is full, despiseth an hony-combe.

Q.What is the fifth worke, being the second that proseedeth properly from the knowledge of

our redemption?

s. Confession craung pardon.

A. An humble confession of our finnes, with an earnest and vnfained crauing pardon for the fame: for as the prodigall child confidering in what a miferable case he was, and withall, what a mercifull father he had, refolued presently to go to his father to humble himselfe, and desire to be received vnto favour in some degree; fo shall wee goe to our heauenly Father, finding our miserie to be more then bodily or temporall, and the mercie of our Father fo farre to exceed the bowels of natural affection and compassion, Luk. 15.18.

Q. What is the fixth worke?

A. When men do so highly

prize

6. To forfake

prize and esteeme the grace of the assurance of their saluation. that they resolue to be ready to forfake all for it, as being but base and meane in comparison of it; like to the wife traneller, who finding a great treasure hid in the field, doth buy that field, to make himselfe owner of that treasure; and like a skilfull Iewellar, who meeting with a pearle of vnestimable price, is willing presently to passe away all that he hath, to possesse himselfe of that, Matth. 13. (and not like a faint chapman, who is still offering and bidding for the ware hee would have, yet buyeth it not, because he will not come to the price, nor bee at the cost.) Euen fo he that shall once truly taste of this heavenly grace, will be ready not onely to confesse, but also to forfake his sinne, Prouerb. 28, 11, that hee may be partaker of this gracious redemption wrought by Iefus Christ,

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7. To apply chaft by faith.

Christ, Philippians 3.8.

Q. What is the seventh work?

A. Lastly, God openeth the heart, and lightneth the mind, and so calleth, draweth and enableth vs to apply Christ and his promises to our selves, by beleeving, that is, by trusting in Christ, and casting our selves vpon him alone for pardon of sinnes, and eternall saluation, Acts 16.15. Rom. 16. 2. Cor. 7.22.

# CHAP. V.

Seeing faith is so excellent Sa grace, as without it, it is impossible to please God, or be his children; what doth make it so rare, and hinder men from belecuing and embracing the promises of life?

A. The lets and hindrances are in particular very many, which keepe men from faith,

but

but they may generally be divided into two heads: for either they proceed and arise on the behalfe of the Minister, or else on the behalfe of the people themfelies.

Q. How on the behalfe of the

Minister? A. 1. By his not teaching, feeing faith cometh by hearing of the word of God preached. Ro. 10. 17. and Christ faith, If the blind leade the blind both Will fall into the dirch, Mat. 15.4 and the Wife Man faith, that where no vision is the people perish. Pro. 29.18. 2. By has feldome teaching: for Gods people must be fed as young babes with the fincere milke of the word, a little and often, that they may the better both conceine remember and practice the will of God set downe in his word, 1. Pet. 2 1. Thef. 2. This weakenesse of capacitie the Lord describeth by his holy Prophet comparing

Lets from faith of two forts\_

1. In the Mi. n. fer not teaching.

2. Seldome teaching.

them

them to children newly wained from the milke, and drawne from the brest: for faith he, Precept must be upon precept, line un. to line, line onto line, here a little, & there a little, Ifai. 28.9,10. Therfore Paul exhorteth Timothie to give attendance to teaching, and to performe that dutie With all earnestnesse, in season and out of feason, 1. Timoth. 4.13. and 2. Tim. 4.1. and Christ repeateth the precept of feeding his flocke three severall times to Simon Peter, fignifying therby that a faithfull Pastor should haue a double and trebble care of this most necessary and holy duty. 3. By his obscure and vnprofitable preaching, which is a mocking of the people of God, and a taking of his name in vaine, when men do not endeauour both to preach often, and that plainely and profitablie, with power & authority in the euidence of the Spirit, and not

3 Unprofita. ble teaching. as

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as the Scribes, Matth. 7. 29.
2. Cor. 5.11. 4. Though they do preach both often and profitably, yet except they doe constantly, diligently, and orderly instruct the people by way of catechizing in the grounds of Religion, it will be a great hinderance to their growth in true godlinesse. There must bee in them affabilitie & readinesse to satisfie their doubts by private conference: and lastly, a singular care of giving an example by a godly and blamelesse life.

Q. How may the Minister quicken up himselfe in a care and conscience of his dutie in these

things ?

A. The Scripture is very plentifull in this point, in perfivading the Ministers of God to a zealous and conscionable performance of their dutie by many plaine and powerfull arguments, and namely (to omit many particulars) by these three:

4. Not Case-

ferring.

6. Not lining godly.

How the minister may to proubled to bis duty.

1. By the. names and titles the bely Gholt giues him.

2. Py more denounced asainft the neg's gent.

2. By the fweit promifes made to the faithfull. three: first, by the names and titles which the holy Ghost doth gine them, as Light, Stars, Salt, Angels, Stewards, Shepheards, Watchmen, Husbandmé, Builders, &c. implying both the great honour that is put vpon them, and the great care and diligence that is required of them. Secondly, by many fearefull and heavie woes denounced against the floathfull, vnfaithfull & idle Ministers, who are called blind Guides, dumbe & greedy Dogs, rauening Wolues, cruel and vnfaithfull fernants; which at the cóming of their Master shall bee cut in pieces, and have their portion with hypocrites for the bloud of foules, which by their not teaching, or corrupt teaching, or wicked living hath been shed. Thirdly, the sweet and precious promifes of a most rich and heavenly reward and excellency of glory, that God will bestow vpon the faithful Mini-

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there of the Gospell, making them shine as the starres, &c.; Dan. 12. 1. Pet. 5. Fourthly, hereunto may bee added the straite charge and commandement given them, John 11. Pet. 5.1,2,3,4: Reuel. 2.10,&3,19 Besides, the good they may doe to others, and the great comfort they may reape to themselves by their owne privat meditations and publick labours.

forlake, tob so, 13 Afrili fort, (though, IV 144 et 3 offen-

Live behalfe of the

A. Diners: for some esteeme it as a light matter, that may be easily artained vnto, and gotten without so much adoe, as the ministers make about it. Others in another extremities thinks it an impossible thing to attaine

4. By the first charge given to all.

esteeming.

2. Conceit of an impefor bility.

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3. Carelefnes and worldlinese.

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6. Despaire of persenerance,

7. Refting in

vanishing motions, and fudden flashes of faith and comfort. which by the cares of the world, and pleasures of life are some guenched. There be some likewise that both thinke, and will fay, that it is a good and comfortable thing, to know our selues to be the childre of God, and that they hope that they themselves are such, and love the Gofpel, and the hearers, and teachers therof; and yet wil neuer go about to make the promises of life and saluation their owneby due meditation, and deepe weighing of the truth, and vnchangeablenesse thereof. Lastly, there is another fort of men (and those not the fewest in number) who embracing and louing this prefent world, and fearing reproch, pouerty, perfecution, and fuch like; or at the least, fearing the losse of their libertie in finfull pleafores, wilby no meanes have too familiar acquain-

motions and sudden flashes.

8. No deepe weighing the vnchanges. ble truth and sweetnes of the promise of life.

9 Feare to lose libertie in some sinful pleasure. quaintance with the doctrin of faith & repentance; which notwithstanding bringeth more true pleasure & sound contentment, then all the Kingdoms of the world are able to do.

Q. What should quicken and incourage the people against these

lets?

Aspeciall below against these lets, is a high esteeme of the boly ministry.

A. A speciall helperand spurre to this purpose, is to looke diligently to the end of the Ministery; and without all wavering or doubtfulnesse to perswade themselves, that it is the Ministery of reconciliation, the power of God to saluation, to every one that believeth; the sweet sauour of life to al the elect of God, and such like. As for the incouragements of the Ministers, we heard them before, pag: 34-35.

CHAP. VII.

QVV Hat manner of defire dot bgo before, and also accompanie and follow faith in the elect of God?

A. Not a bare or fudden defire of remission and faluation (which some think to be faith) Numb. 23.10. Mat. 13.20.21. for though for the present it can hardly bee discerned from the other, yet in time it wil appeare not to be the fame : for that defire which is found indeed, is not only feruent and earnest for a fit, but stable and constant to the end refoluing neuer to give ouer, till this precious faith bee procuréd, and furely possessed, as a most precious and inestimable treasure; because to beleeue in God, maketh vs the children of God, and heires of enerlafting life, Luk. 7.50. This true defire is expressed by our Saujour Christ by the two parables of the hidden treasure & precious Pearle, which wrought to effectually in him that met

The defire that goeth before faith is not sudden andby fits, but constant.

with them, Mat. 13.44.

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Were, to fall away?

Remedies against doub.

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1. Cleane fast to the word.

2. Hearken not to seducers.

3. Conferre with godly Mmisters.

4. Remember that Christ fits at Gods right hand,

A. The helpe for this is, first, to hearken to no cotrary voyce, but cleave fast to the word; Cast not away thy confidence, believe stedfastly, and lay hold of eternall life, Col. 2.5. 1. Ti. 6. Secondly, remember how Ena fell from God, by opening her eares to a lying spirit, Gen. 3. Wherefore stop thine eares against all such charmes; be wife as the Scrpet, whereof the Prophet speaketh, Pfal. 58. Thirdly, if this doubt and perplexitie arise from the preaching of the word, feeke to them that made the wound; for they will be able by the blessing of God to prouide a plaister, according to that we reade, Acts 2.37,38. Fourthly, remember that Christ sitteth at the right hand of his Father, and maketh fuite, that their faith (though it be shaken and then sifted by satan) shal neuer faile, Luk. 22.31

## CHAP. VIII.

Q.VV Hat other helps are there for a weake

A. Confider in the fifth place, that God is vnchengeable in his truth, mercy and loue, Iames 1. 17. Pfal. 77.13. Sixthly, feeke out some one (at the least) infallible fruite of the new birth which may bee a testimony of the spiritual life in Christ: for as hearing, feeing, breathing, mouing, &c. are fignes of the naturall life, though they be not alwaies perceived by fuch as haue them: fo there be vndoubted tokens of true faith, though they bee not eafily discerned, especiallie in the houre of tentation) by them in whom they (

other props
of a weake
faith.
5. Gods goodnesse vnchaugeable.
6. One infallible fruit of
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7.We believe in part, and by degrees.

they are. And as one good Apple growing on a tree (though there bee no more) proueth the foundnesse of the tree; so one good vertue, (as the vnfained loue of the brethren, 1, Ioh. 3. 14.) sheweth the foundnesse of our faith. Laftly, remember that wee know and beleeve in part, and by degrees, I. Cor. 1 3. As children first go by a stoole, and ficke folke recouer their tafte and strength by little and little; and the Lords plants fhoot not vp fuddenly, and all at once, but fuffer many a sharpe storme be. fore the day of haruest. Wherefore let the weake in faith bee wife in heart, and not measure themselves by their present faintings and infirmities; but waite vpon God, and vse the meanes which he hath prescribed in his word: confidering that he who is once new borne, can neuer die, 1. John 5.18. though there bee in him much weaknesse of the

the spirituall life.

Q. How shalt hey be dealt withall that are more deepely wounded with despaire of Gods fauor, and

feare of condemnation?

A. First, we must lay before them Satans fubtiltie and rage, mentioned by the holy Apofles. 2. Co. 11. 13, 14. 1. Pet. 5. 8.and in other places of Gods word: the malignitie also and dangerous effects of melancholieare to bee remembred; and they affured that this present horror is no argument of Gods wrath, nor of their reprobation; but rather (for the most part)either a beginning of grace, or a triall of faith and patience, or a fatherly correction which God layeth vpon them that are most deare vnto him; lest by a suddenand absolute change, they should become either secure or prefumptuous. Secondly, for proofe hereof they are to bee hewed, that they have not finred

Remedies
agams despaire, and
doubt of our
election.

I. Remember Satans rage and subtlety.

2. The maliganity of mea lanchol).

3 Gods vsuall dealing with his children.

4. They have not funed against the holy Ghrst.

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What the fin against the boly Ghost is.

They love Preachers and profeso fors, and loath sinne in themselnes and others. ned against the holy Ghost: for they have not wilfully and maliciously set themselves against the truth of the Gospel, nor perfecuted the profesfors and preachers of it against their consciences, but rather loued and reuerenced them: and that they have loathed and detested all wicked thoughts and defires that have risen in their harts, & been forey for them, though for the present they could not suppresse them. And that alwicked fpeeches and actions of themfelues, or others, have been odious to them; their consciences bearing them witnesse, that all fuch motions and actions are much against their mind and liking: and that fuch delufions come from fatan in a great part, who beeing a spirit, exceeding strong, of vnsearchable subtletie, and vnquenchable malice, holpen also by long experience, feeketh to entice vs to those sinnes,

fins, which by nature wee loue: vea and fometimes to those we have lesse inclination to: and then to dim our vnderstanding that we cannot lay hold vpon any comfort, thus caufing to wast our lives in deadly heauinesse and vnprofitablenesse. Thirdly, they must further bee 6. Gods put in mind, and that with all earnestnesse (yet in the spirit of meekenesse), how much they displease and dishonour God, & grieue his holy Spirit, by giuing place to fuch conceits and spirits of errors, contrary to the most cleare and comfortable promifes which are made to them that love and feare the Lord, tremble at his word, are broken hearted, &c. Rom. 8. 28. Iam. 1.12. & in infinite other places. Fourthly, they must not give too much credit to themselves: for as the sicke man during the time of his aguish distemper, must not trust to his

bighly dishoo noured, and his Spirit prieuedby Luch canfeleffe despaire.

7. Beliene others rather . ben themselues:

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own taste, but rather relievpon the learned Physition, and other honest and discreet friends: fo the faithfull must not give too much credit to the suggestions of their owne heart, during the time of tentation; but rather beleeue their faithfull Pastor, and other godly and experienced Christians that are about them. Because that as the bodie that is sicke of an ague, cannot relish wholesome meate and drinke: fo the foule ficke of diftrust cannot talte the fweet comforts of Gods word. Lastly, they are to be taught, that the ground of comfort is not in the strength of our Christian faith and godly life, but rather in the truth therof, and chiefly in the free grace of God, who hath chosen vsin

Christ, Eph. 1.3,4,5.

8 Looke not to the frength, but to the truth of thy faith.

CHAP.

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## CHAP. IX.

Steing there is oftentimes fuch great weakenesse of faith intrue beleevers: What difference is there betweene them and others that beleeve not; and how shall they bee knowne asunder?

A. This indeed is hard to discerne : for an hypocrite may, first, be pensive afterwards, and have his conscience terrified by the spirit of bondage, & be sorie for his fin committed, and wish it vndone. Secondly, confesse it, and bewaile it both to God and Man. Thirdly, bee burthened with the weight of it, feare Gods displeasure for the same, and walke heavily, as Ahab did, 1. King. 21. 27. & Indas. 4. He may have for defire to reforme his life, and not only make promife of it with his mouth, but allo in some fort (and for a fit)

Differences betweene hypocrnes and weake beloeners.

Manh. 27.

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who confidering so many de-

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Needfull to know those differences. Mat. 7.24.

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bestow some of their time and studie about the substance and marrow of their happinesse, to see that they have indeed a part in it, 2.Pet.I.IO. For it is no wisdome; nay, it is great folly to be carelesse of the weightiest matter in the world, Matth. 16.

Q. What then is the diffe-

A. True beleeuers in the feeling of their fin, feare, forrow, and other diffresses for the fame, are vnfainedly humbled, and foftned in heart, and fully refolued to feeke the forgiuenesse thereof through the merit of Iefus Chrift, freely imputed to them through faith: wherevpon doth follow fuch a loue of God, as will even constraine them to go forward, and keepe them that they shall neuer fall away finally; but furnish themselues with faith, puritie of heart, peace of conscience,

Properties of true beleeners.

of godlinesse, in keeping the publike and private exercises of

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religion, and companying with the best, both Ministers , and people; and because they loue the Gospell, hate Popery, heare fermons often, diflike them that do not; weepe at a Sermon,&c. Fifthly, fome doe hinder themfelues by too much plodding vpon their own falles and infirmities breaking from them, thinking that for this cause they are not beloued of God: Laftly, others, because they get some victory now and then ouer their owne corruptions, think themselves safe, and grow secure, as if they were in good case; whereas they are in greater danger then the former.

Q. Be there any other lets?

A. Yes verily: for first, this is a maine and principall one; that mens hearts are not vpright, they will not deale plainlie with the Lord, and with themselves, and take paines with their owne consciences to

Many other lets.

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requisite for the obtaining of a true and lively faith, 2. Sam. 6. 20.21. Thirdly, many will take no paines, nor bestow any time (to speake of) about it: and whereas in worldly matters they thinke no care too much, nor time too long; in heavenly matters they are otherwise minded.

Q. What then is to be done?

A.We must give all diligence to make our calling and election sure; trying by all meanes whether our faith, hope, patience, loue, repentance (though weake and vnperfect) be sound and sincere or no, 2.Pet. 1.12.

Q. But (to returne to the former point) if true faith haue so many hinderances, and be so hardlie discerned from the counterseite; how shall wee know whether it bee sound and sincere, or onely temporarie and hypocriticall?

A. This will require fome D<sub>3</sub> labour

Great dila gence must be viad to tre our faith.

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labour: but though there bee some hardnesse in it, yet to them that will take paines about it, it will (by the blessing of God) be worth our labour, and proue easie enough. In a word, wee shal know our faith to be found and fuch as it ought, and confequently our felues to bee the children of God, by observing the feuerall markes and tokens, fruites, properties, effects, and companions, which doe fpring from arrend vpon, and accompanie this found and fauing faith; and they are in number

CHAP. X.

2. WHat is the first companion of true faith?

of God, and of Iefus Christ.

He

is loy.

He that found the treasure hid in the field, departed with ioy. Matth. 13.44. When Phillip had preached the glad tidings of faluation in Samaria, and shewed them how God of his infinite and tender love, had giuen his onely begotten Sonne to redeeme them from death and miserie, and to bring life and happinesse to them, Luke faith, that there was greating in that Citie, Acts 8.8. The Eunuch alfo, when Philip had brought the same glad tidings to him, and when the Lord had fealed up the affurance thereof in his conscience outwardly by water, and inwardly by his Spirit, hee went on his way reioycing, Acts 8.39. Christ willed his Apostles, and by the fame reason all Christians to reioyce, especially in this, that their names were written in Heauen, Luke 10.20. And Peter fayth, that they who

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beleeue vnfainedlie in Iesus Christ, reioyce with ioy vnfpeakable and glorious, 1. Pet. 1 8. This excellent gift of God, (that is, Christ giue to vs of his Father to be our wisdom, righteousnesse, fanctification, and redemption, I. Cor. 1, 30) bringeth peace and ioy; and that (as Paul faith) euen in afflictions, Rom. 5.2.3. Shall the hearing of some small inheritance of an hundred, or a thousand pounds a yeare, fallen to a man that was not worth a Groat, (being also vtterly vnworthie of it, and far from all expectation of it) cheare vp his hart with ioy and comfort; and will not the affurance of this Heauenly inheritance, which is more worth then all the world, cause him to triumph? If certaine intelligence be brought to a man, that he is highly fauoured of an earthly King, yea, so farre, that the fame King hath adopted and

and chosen him to bee heire of his Crowne : will it not rejoice his hart? How much more then. when he shall be affured by the holy Ghost, that God who is King of Kings, and that wil not Nu. 23.19. repent or change(as an earthlie King may ) hath adopted and chosen him to the inheritance of Luk, 12.32. eternall glorie?

Q. If this be so, how commeth it to passe that religious and zealous per fons, who (in all likelihood) have greatest affurance of their faluation are commonly more fad then any other ?

A. Divers reasons may bee given for this; as first, the verie best doth know, as Paul faith, (& confequently doth believe) but in part, 1. Cor. 13.9. Secondly, the strongest faith being mingled with some distrust, is often shaken by afflictions and tentations, which for the prefent time are not ioyous but grieuous, Heb. 12, vnder which they !

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Why forme true beleeners be fo

they grone and mourne (which yet is a figne of their bleffednes) Matth: 5.4. Forthis mourning and grouning for a time, after that which wil make the merry foreuer, is to bee preferred before all the laughter of the vngodly, which is but frenzie and madnefle, and is compared to the crackling of thornes under a pot, which make a fudden blaze and are soone extinguished, Ecclef. 1.17. & 2.2. & 7.6. Thirdly; Saran especially defireth to fift and winnow fuch, Mat. 26. and casteth his fierie darts most fiercely at them, who hold out the shield of faith most manfully against him, Ephel. 6 whereby they often faint, and fometimes fall, as Peter did; yet by the mediation of Jefus Christ fitting at the right hand of his Father, their faith is neuer fo vanquished, but that in the end it getteth the victorie, Luk.22. Fourthly, another reason is, that the

in his greatest conflict; for then

(as Danid faith) hee should vtterly faint, if hee did not trust (in some true measure) to see the goodnes of the Lord in the land of the living; and therefore we may conclude, that spiritual by is an inseparable companion of 2.Co11,29

Dfd:27.13

vnfained faith.

Q. Doth this ion alwaies ap-

peare to others?

heart then in the face, and is rather felt of him that hath it, then perceived by another man; for remission of sinces (together with

Toy is not alwaies apparant. with the feeling and assurance thereof) is the white stone, wherein a name is written, which none can reade, but hee that hath it, Reuel. 2.17. Wherfore in this thing the Prouerb is plainely verified, which saith, The heart knoweth the bitternes of his foule, and a stranger shalnot meddle with his ioy, Pro. 14.10. that is, every mans forrow and ioy is best knowne to himselfe, & most sensibly felt of himself.

Q. What is the second com-

panion of faith?

A. A reverend and holy admiration: for hee that is once truly perswaded that he is translated from death to life, will (with feare and thankfulnesse) wonder to see his state thus changed, from so low a depth of miserie, to so great an height of glory. When the Iews heard of the proclamation of King Cirus (by which they were set free from their long and tedious capti-

is admira-

Pfal. 126.1.

Luk.4.18.

captivity) they were fo rapt with ioy and wondring, that they were like to me that think they rather dreame, then indeed possesse the thing that their foules longed after: How much more shal the joyfull proclamation of Jesus Christ, by which wee are fet free from the perpetuall bondage of fin and damnation, and restored to the euer lafting freedome of righteoufnesse and life, make vs wonder at the infinite wisdome, and vnspeakable goodnesse of God our heavenly father? When Simon Peter was come throughly to himselfe, and saw indeed that he was deliuered from the tyranny of Hered, from the deepe dungeon, and bitter death prepared for him; he entred into a religious, holy and thankfull admiration of the great power and mercy of God, faying, Now I know for a truth, that the Lord but h fint his Angell, and hath delinered

linered me from the band of He. rod and from althe waiting for of the people of the lewes, oc. Act. 12,11. How much more ought we to admire for ever the mightie power and rich mercie of God, who hath delivered vs from the pit of hell, from the power of Satan, and the curfe of the Law, and (as it were) from the waiting for of all the wice ked dinels and damned spirits and hath made vs Kings and Priests to himselfe, to reigne with him for evermore, Reuelation I W Spill Vin

thing that onely affecteth at the first, and afterwards decayeth, and waxeth redious?

of. No: it is not a wonder for nine dayes i for the things which God bestoweth on them that love him are for weeter and precious, that (except the fault bee in our selves in not following, cherishing, and feeding this heaven-

Reuel.1.6.

Admiration continueth. 1. Cor.2.9. heauenly affection) it will been new and fresh euery day; considering he doth euery day, not onely give vs bread for the day; but forgive our sinnes, vphold vsby his grace, and guide vs to glory. Therefore the longer we enioy it, and the oftner wee thinke of it, the more wee shall admire and wonder at the love and goodnesse of him, who hath given such an excellent portion to such vile and vnwotthy persons.

Q. What is the third compa-

An heartie and vnfained loue of God: for he that feeth what great things God hath done for him, and how vnde-feruedly he hath redeemed him from eternall death, and crow-ned him with eternal life, can-not but hartily loue him agained We loue, because he loued vs first; and herein, or from hence is loue; not that we loued God, but that he loued

Pfal.73.14.

3. Companion of faith is love.

Pfal, 116,1,

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2.Cor. 5.14.

loued us, and sent his Sonne to bee a reconciliation for our sinnes, I. John 4.10.19. This love of God being shed abroad in our harts by the holy Ghost which is given vs, doth even conftraine vs to love him againe; and that fo ardently, that we thinke nothing too deare or precious to bestow vp. on him: a lively example wherof wee haue in that beleeuing

woman, Luk. 7. who having apprehended the remission of her finnes by faith in the Son of God, was so rauished with the love of him, that her head became full of water to wash and eleanfe, and her delicate haire a towell to wipe and drie the feet of our Saujour Christ, who had vouchfafed by his owne blood to wash away the filthinesse of her finnes; yea, euery beleeuing foule (as wee may reade in the Song of Salemon, cap. 5.8,)confesseth, that thee is even sicke of lone.

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Q. What is the fourth compa-

nion of faith?

A. An vnfained and continuall thankfulnesse to God, and that not in health and prosperitie onely, but also in trouble and afflictions. Holy Iob having an affured hope of a bleffed refurrection, ceassed not to praise and bleffe God; when health, wealth, feruants, children, and all were gone, faying, The Lord hath ginen, the Lord hath taken, blessed be the name of the Lord: As if he should fay; Thanks be to God for both; for he is wife, gracious, and mercifull in both, euen as wel in the one, as in the other. And againe, reprouing his impatient and vnthankfull wife, hee faith, Thou fpeakest as a foolish and prophane Woman: What? Shall wee receive good things at Gods hands, and shal we not receive enill? As if he should lay; Shall we not humbly and thankfully receive losses, pouertie,

4. Companion is thankefulnesse.

Iob 1,21.

Iob 2,10,

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tie:sicknesse,&c. as well as wee ioyfully receive health, riches, &c. feeing all come from one fountaine, that is, Gods fatherly affection; and tend both to one end, that is, his glory and our faluation? And though his wife and friends being left (as one would thinke) to relieue and comfort him, became more bitter and grieuous vnto him, then all the reft: yet they could hot daunt his heart, nor make him ynthankfull to his God: for he had fet up his reft, and refolued with himselfe, that though God should say him, yet hee would stil put his trust in him, and confequently bee thankefull vito him, lob 13.15. Thankfulnes therefore is a perpetual propertie, and vnseparable companion of true faith.

Q.What is the fifth compani-

on of faith?

A. An holy defire of comminion and fellowship with God,

of cemmunion with

and that eue in this present life; for the foure former properties will give vs fuch a rafte, how fiveete and good God is, that wee shall count one houre beflowed in his feruice, and paffed in holy exercifes and communion with him, more pleasant and delightfull, the a thougand daies fpent in all varietie of worldly pleafures, Pfal. 84.11. and shall endeuour (as Enoch did) to walk constantly and continually with him; refoluing with Danid, and faying (euery true beleeuer for himselfe) As for me at is good for me to draw neare to God; for whom halte I'm heaven but him? and I have defired none in earth With him, Pfal. 73.25.

Q. Doth not faith work in vis adefire of communion with God in the life to come?

A. Yes verily, and that much more; for here wee are but as ftrangers & trauellers far from home, but there we shal rest from

God in this life.

And in the life to come.

1. Pet, 2.11. Reuel,14.13

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Pfal.16.11.

A&\$ 7.56.

Phil.1.23.

Renel. 23. 20.

6. Companion of faith, to deny our felues.

2.Kin 5.17 Luk.19.8.

our labours and forreres, and receine the fulnesse of toy With God 1.Co. 13:12 for enermore; here wee fee but as in a thick and dimme glaffe, but there we shall see God as he is, and Iesus Christ our spiritual husband suting at his right hand, es. The consideration of which things wil work in vs not only a great willingnes to die; but also a feruent desire to bee dissolued, and be with Christ; praying hartily with the Saints of God, and faying, Come Lord Iefus, come quickly.

Q. What is the fixth compa-

nion of faith?

A. A stedfast resolution and purpose of heart to forsake our former courses, to denie our felues, and to hold all things in the world as most vaine and vile; belieuing affuredly, that we our felues, and all things vnder heauen, are daily drawing to an end : and therefore to be euery day in a readines, not onely to part

Luk,12,36,

part with those things, whenfoeuer God shall call for them: but with all patience & chearefulnes to embrace death it felfe. whenfoeuer it shall please God to fend it: for fuch of all other are most fit to live, as are every day willing to die.

Q. Must we then abhorre, and

loathe the benefit of life ?

A. No: for the defire of life in some respects is not only lawfull, but also holy and expedient, as when Christians defire to line to glorifie God in the Phil 1.24. Church, and to do good both to others, & to their owne foules: fuch a defire was in Danid, whe he faid; Be beneficiall to thy feruant, that I may line and keep thy Word, Pf. 119.17. And in another place hee faith; I hall not die (as mine enemies imagine,) but line, and declare the Works of the Lord. This made EZechias Plat 318.17 weep fo fore, when newes was brought him that he should die:

How to defire life.

25.

he had a further care to do good to the house of God.

Q. But is the moderate care of maintaining our felues and our charge to be condemned?

Moderate proussion for this life is necessary.

Efay 38.

A. No: only we must renounce the corruption that is in the world through luft, 2. Pet. 1.4. & anoid the prophane abuse of worldly affaires, which canot stand with the Word of God, nor with the true practice of a Christian life: for no man can ferue two Mafters of fuch contrary qualities, as God and the World be, Mat, 6.24. & the Apostle faith, If any man love the world, the love of the Father is not in him, 1. Ioh. 2.15 Wherefore let none condemne moderate care of prouiding outwardthings; but rather let euery man remember the golden rule of the Apostle, saying, Let them that have wines, be as though they had none, & Let'them that we this World;

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world, bee as though they vied it not, 1. Cor. 7. 29.30.31, asifhe should say, Let them that deale in these matters (which are lawfull for all, and necessarie for most) so handle the matter, and carry themselves in the vse of them, that they be not hind ed thereby from better things.

Q. Is it not lawfull then for men upon pretence of forfaking the world to leave their callings, and betake themselues to clousters?

A. No, in no wife; for howfoeuer Papists would perswade men, that such a kind of life is the highest degree of halinesse and perfection; yet experience hath proued it to bee the denne and depth of all abomination: besides, it is the will of God manifested both by the generall precepts of the Morall law, and also by divers particular precepts and examples, that men (retaining alwayes heapenlie 1. Thef.4.11 mindes) should follow their worldly

to forfake our calling, exill.

worldly callings and dealings, not forfaking the fellowship of those who are busied therein.

Q. What is the senenth com-

panion of faith?

7.(ompanion,Detefiation of our former cour/es. Ezra 9.6.

A. Sorrow and shame for our former finnes and vnkind. nelle against God, with an holy defire to bee revenged on our felues, and a greater care of ordering our waies according to his will: for when we find our felues (being before so poore, base, and miserable,) preferred and made rich by the Lord, far aboue our merit and desert; we begin to be forrie and ashamed that ever wee should bee such wretched creatures fo to difhonour him; and are ready with Marie (after shee had felt the fweetnes of the love of Christ) to break out into teares; and as fhe did, to make the ornaments of our pride, instruments and witnesles of our repentance, Luk. 7.44. O What

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Q. What is the eight companion of faith?

A. A merciful and zealous defire and endeuour both by our practice and example, as also by edifying speech and communication, to draw on others to faith and godlines: for howfoeuer worldlings be iealous one of another, and enuious one against another, yea, and sometimes the Saints of Godfall into this infirmitie, as Ioshua did, Num. 11.29. yet viually he that is a true Christia indeed, wisheth with all his heart, that all men were fuch as himselie; and hee that is foundly conuerted vnto God, is carefull euer after to conuert his brethren, Acts 26.29. Luke 22.32.

Q. But may it not seeme vncivilland unseasonable to speak of heavenly matters, especially before strangers?

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A. No doubt it will seeme foto many; for nothing can be diffiked,

8. Companion, defire to min others.

This inciting others is

yet to be

fo discreetly and sincerely spoken concerning headenly matters (the most beeing earthly minded) but that to some it will seeme both vnseasonable & vnsauourie; neuerthelesse the zeale of Gods glory, and the compassion which we ought to haueouer our brethren (who are yet intangled in the world, and sauour of nothing but the earth,) will compell vs to acquaint them with that, which we have found the greatest happines to our selues.

Q.What if we light upon such as are not onely worldly, but (as it fulleth often out) wayward with-

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all?

Yea, though one be froward. A. This is a great discouragement; notwithstanding we ought to be patient towards such, vsing the meanes as we may, & waiting with patience to see, if that God will at any time give them better minds, though we see no present fruite of our labour bestowed flowed vponthem, 1. Th. 5.14. 1. Tim. 5.25.

Q. What if We meet With rai-

lers, scoffers, or canillers?

A. If all be such, wee are to remember the counsell of our Sauiour Christ, saying, Cast not your Pearles before Swine, neither give that which is holy to dogs, Mar. 7. 6. otherwise crauing of God secretly in our hearts (as Nehemiah did) that he would furnish vs from aboue with the wisdome of the serpent, and simplicity of the doue, we are to speak for their sakes that are willing to heare.

Q. What shall we say of them, which either line vinkindly and uncharitably, chiding, brawling, snapping and snarling; or els when they meete, spend their time altogether in Worldly, idle, vinfauorie, vaire and unprofitable talke?

A. These people and all other of the like leave have small part in this businesse, giving slender

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Not to cast Pearles to Swine.

Neh, 2,4,

secure worldlings are to be left.

testi-

testimony of their faith to ou ther, and reaping as little comfort to themselves : for Christians are commanded to admonish and exhort one another, Heb. 3.12, and Salomon faith, The lips of the righteous feede many, Prou. 10.21. and divers other Prouerbs to the same purpose. He that beleeveth will speake, as Danid faith, I beleened, and therfore I spake, Pfal. 116.

### CHAP. XI.

Q. \ See the companions of faith are many, and the same most precious and excellent; but seeing we believe but in part, and that Saia shooteth his fiery darts, especially at this shield, how is this faith to bee kept and increased? 1. Cor. 13.9. Ephes. 6.16.

How faith is A. Indeed they who have tasted how good the Lord is by any small measure of true faith,

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maintained.

doe find and fee'e it to bee of sweet, that out of the feare they haue to lose it againe, they defire aboue all things to hold and keepe it. Wherefore to satisfie your demand in this point, generally, true faith is kept and increased by the same meanes, by the which it was begotten and bred at the first more particularly there bee six meanes, whereby it is both kept and strengthened.

Q. What is the first meanes?

A. Daily to account it our best portion, richest iewel, most precious treasure, and chiefest happinesse in this life. This will make our hearts to be euer vpon it, Matth. 6. euen as the husbandman doth more regard his corne and cattell, which is his chiefe substance, then hee doth his hearbs & slowers, chickens and pullen, which are of lesse value. Otherwise euery smal occasion will hinder vs, and euery

increose faith is high esteeming of it.

fond

fond affection carry vs away, & euerie trifle take vp our hearts, much more our earnest affaires, and weighty busines, to which most men do think (with Saul) that all exercises of godlinesse ought to give place, 1. Sam. 14.19.

Q. What must we then doe?

A. We must labour daily not only to lothe those things which are euill of themselues, but also to be very fober and moderate in our lawfull labours and delights, remembring what our Saujour Christ faith, Om thing is needfull; otherwise Satan who can change himfelf into an Angel of light (fuch is his power & subtiltie) 2. Cor. 12.11. will fill our hearts and heads with fwarmes of cuill lufts, noyfome delights, cares and diffractions, which will draw our minds from that which we ought most to mind and thinke vpon.

Q.What is the second meanes?
A.Daily

Anoide vnlawfull, be Jober in lawfull.

Luk. 10. 42.

A.Daily and often to separate our selves, to send forth strong prayers to God for this grace of faith, and to thinke deepely of his vnspeakable goodnes, mercy, truth, fatherly affection, and tender compassion in Iesus Christ; remembring withall what sweete and gracious promises hee hath made vs in the Gospellos his Son, Mat. 1 1.28. Iohn 7.37. and in a number of other places.

Q. What is the third meanes?

hearing of the glad tidings of reconciliation publikely preached: which is the key, Mat. 23. 13. Luk. 11.52. whereby God doth open and soften our iron harts, and conuay the sweetnes of his promises into them, and causeth his Sonne to dwell in them by a true and lively faith, Act. 16.14. Wherunto must be ioyned a reverent vse of the Sacraments, wherby this heaven-

and meditation on Gods promfes. Plal. 55 17. Dan. 6. 10.

ordinary

of of the

word and

Sacraments.

4. A daily viewing of our finnes: ly truth, which we have already received, is yet further scaled vp to our consciences, Luk. 22.19.

Q.What is the fourth meanes?

A. A daily viewing of our finnes, which by examination we have found out, that being truly humbled, and brought to account basely of our selmes, we may be kept from fulnetle and loathing of the death of Christ, the fweetnes whereof wee cannot tast and relish as we should. except we feele the tartnes and bitternes of our finnes, Matth. 11,28. And therefore we are daily to prostrate our selues before the throne of grace, most humbly confessing our innumerable, vile, and abhominable finnes, with true defire and purpose to forfake them : and most humbly crauing pardon and forgiuenes of them.

I

Q. What is the fifth meanes?
A. A calling to mind the ex-

A. A calling to mind the experience of the faith and joy which

5. Former experience.

which we have had at any time before; remembring that whom God hath once loued, he loueth to the end, John 1 3.1. for he is euer one and the fame, and changeth not, Ja.1.17. Which confideration should make vs more affured of Gods love towards vs, then any natural child can be of his naturall fathers, or any wife of her bodily husbands: and therefore though they who have once begun by beleeuing to lay hold vpon eternal life, should for a time lose the feeling and comfort of their faith, yet are they not to discorage themselues, but with the Prophet to count it their infirmitie, Pfal. 77.10.

Q. How commeth it to paffe, that men doe fo often lofe the comfort of their faith?

A. This cometh to paffe, part- How men lafe liftrom Satans often fitting of (impart) them, either by himselfe, or by faith. his instruments; partly from our

owne

Rom.11.39

owne neglect and abuse of the meanes, proceeding from this, that men think faith and other graces of the Spirit, wil cotinue and dwell with them, though they be slenderly regarded, and flightly cared for; which conceit is most false and dangerous. Lastly, from the letting loofe of their heart after some sinne, vanitie, or worldlinesse, which is a great quencher of the Spirit in any man. For the preuenting whereof it will be very expedient to begin the day with some ferious cogitation of Gods gracious fauour towards vs, and to feafon our hearts in the morning with some deepe meditation of his love, truth, and faithfull promifes made to vs: which will be a good meanes to keep vs from carking care, vnfauourie lightnesse, and unprositable forrow.

Q. What is to bee thought of them, who finding themselucs

prone to slip into some offence, Will say, Wee must bee content to goe without this comfort; it is in vaine to seeke it, for it is not possible to hold it?

A. These men as they spie their owne weakenesse, so they should remeber how they have fallen, and labour to recouer and rife vp from that offence, and not altogether to discourage themselves for that one infirmirie; as hee that hath an aking tooth, or a hurt in his leg, doth not therefore neglect the health of his whole body, but feeketh the rather in regard of the paine or weakeneffe of one member, to keepe the whole in good order, whereby that part may be the fooner healed.

Q.What is the fixth meanes?

A. The fixth helpe that is required for the confirming of our faith, is, to call to mind the examples of other of Gods children, who being weak infaith, haue

How such are to recover.

6 Examples of others.

haue by him been strengthened and incouraged; as wee reads (among many other) of Iacob, Moses, Dauid, Peter, &c.

## CHAP. XII.

Q. V Hat is the fruit and benefit of confirming our faith? O. 1

Gaine and pleasure in maintaining faith.

A. The labour bestowed a bout this most gainefull and beautifull grace, is so farre from tedious toyle, that it is the folace of a Christian hart, and the pleasure thereof, more sweete then any pleasure that can bee taken in all the pastimes of the world besides, Pfal. 4.7. and 19. 9. 10. and 119 and in a number of other places. Moreover, it doth arme vs to goe well and chearefully through with the affaires of the day; wherfore let it be our first and chiefe studie euery morning to call to mind Gods Gods abundant love and favour tovs in lesus Christ, and rest in it as our most precious portion and inheritance.

O What inconvenience is there to them, that cannot fettle them\_ selves to nourish their faith in this

fort ?

A. It depriue th them of much inward peace, which by it they might enioy, and maketh their lines more vncomfortable to themselues, and more vnprofitable to others; it layeth them open to many offences, which by this exercise they might preuent and caufeth them to go on, either in vnfauourie lightnesse and carnall joy, which doth deceiue them; or else in vnprofitable care and worldlie forrow, which will disquiet them.

Q: But bethere not different degrees of this true and linely

faith?

A. Yes, & that according to the divers growth, which God bringeth faith.

Danger of not nourifuing faish.

Different degrees of bringethhis children vnto, and the divers measure of grace which God bestoweth vpon them; and yet the lowest degree and least measure of grace is able by laying hold vpon the love of God in Iesus Christ to make vs happie, Ephesians 4. Mark, 12.

Lowest degree

Q. Which be those degrees?

A. The first (being the weakest and least of all) is when the beleeuer, feeling no affurance in himfelfe, hath yet some infallible tokens of vnfained faith. Mat. 21. Mark. 9.24. The fecond is, when some affurance is wrought in the believer at fome times, yet through weakneffe hee often wauereth, and doubteth againe, and this light is quenched in him, and hee becometh like the smoking flaxe, and in respect of this weakenesse is compared to the brusted reed, Matth, 12. The third is, when the beleever holdeth this affurance

assurance more stronglie, and hath it more vsuallie then the former two, saving when either hee quencheth the Spirit in himselfe (as all men do more or lesse;) or else the Lord (to shew that he standeth by grace) doth leave him to Satan and himselfe, to the setting forth of his owne glorie, and better establishing of him afterwards, as hee dealt with Peter, Luk. 22.

THE



# SECOND BOOKE.

CHAP. I.

Question.

Ou have shewed me who are the children of God; and true beleeuers: now I demand, What is the life of such as have this affured hope of saluation?

A. It is a fincere and constant (though weake and imperfect) forfaking of all euill, and doing of all good, with full purpose of heart, and true endeuour of life, to obey God in all things, even to the end of our daies.

What is the life of the beleeuer. Act,11,23.

& 16,24.

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Q.Is it a matter of any necessitie, to know what the life of true beleeuers is?

A. Yes verilie, of great necessitie, because so many are deceiued about this point : for fome thinke that a little griefe conceived for some sinne committed, is true godlinesse: but then Indas had bin godly, Mat. 27.30. Som think, that to heare Sermons, and doe some things they are exhorted vnto, is godlines sufficient: but then Herod had been a godly man, Marke 6. 26. Some thinke, that if they can shut vp all their ill words and deedes with, God bee mercifull to vs, wee are all finners, that then they have repented fufficiently: but then euerie ciuill man should bee godlie. Finally, others thinke, that if they bee a little moued and humbled at the hearing of a Sermon, and continue sad for a day or two, that then they neede no more god-

Many de-

godlinesse: but then Ahab had been a godlie man, for hee was much moued at the words of the Prophet, and walked heauily, 1. Ki. 21.27. There be divers other such dotings, but these may suffice to shew, how men deceive themselves in judging and esteeming of true godlinesse: as popish Contrition, Auricular Confession, and Satisfaction, is thought in Poperie to be godlinesse.

### CHAP. II.

Q. Cannot true faith and a godly life bee separated one from another?

Frith and hoty life onseparable. M. No, by no meanes; no more then the foundation can be separated from the building, or the roote from the branches, the fire from the heate, the water from the moissure, the Sunne from the light. In a word, they

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are as two twins, who are born together, liue together, and dye together; howfoeuer in the houre and power and darknes, and in the vehemency of tenta- Mat. 26.70. tion wee may and do faile very often.

Q. What followeth of this?

A. That where true faith is not, there can be no godly life, nor any sparke of true goodnes: on the other fide, where there is not a true endeuour to leade a godly life, there is not any spark of true faith, Heb. 11.6. Iames 2.14.

Q. What say you then to the prayers, almes, &c. of unbelee-

Mers ?

A. They are nothing else but painted finnes; for (as the Apoftle faith) to them that are pol- But in vabeluted and vnbeleeuing nothing leeuers is fin. is pure, but euen their minds and consciences are defiled. Tit. 1:15. and therefore they are greatly deceived, who because they

Nofaith, no holy life.

fruit but euill; so a good tree cannot bring forth euill fruite, but good, Marth. 7. 1 2. Besides, the chiefe thing that faith layeth hold vpon, being the free

grace

deth boly life.

grace & loue of God in Christ, this grace (manifested in the Gospell)doth teach, and that effectually, enery true beleever to deny all vngodlines and worldly lusts; and to line holily, righteouslie, and soberlie; and this love of God wil even constraine ve to loue God againe, and by all meanes to testifie our love to his Maiestie, Tit. 2.11. 2. Cor. 5.14. Luk. 7.40. Moreouer, by faith wee are ingraffed into Christ, as the branches into the vine; and therfore as the branch remaining in the vine cannot but bring forth fruit, fo it will be with all true beleeuers, Ioh. 15. Further, by faith we are maried vnto Christ, and therefore cannot but honour and obey him as our husband, and bring forth fruit to God, Rom. 7.1.2. & 4. Finally, if a mortall man do but once faue vs, and that from a bodily death, what will wee not be ready to do for him?how can

can we then possibly thinke any thing too deare for him, who hath faned both body and foule from an eternall death, and prouided for both an euerlasting

life ? Luk. 7.47.

Q. What shall weethen thinke of them who are sometimes forward, sometimes backward, and in some things zealous, and yeelding to the will of God, in othersome sinning euen against their owne knowledge; and when they Gray from dutie, to make no haste to it againe, being ready to repine and sturne against the most wife and mild admonitions that can be vsed?

A. These things doe ill become the children of God: nay, fuch professors are in a dangerous and vncomfortable estate, in whose behalfe the Ministers of the word may justly mourne and complaine, as the Prophet did of the Ifraelites, faying; O Ephraim, What Shall I doe with thee?

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VnStable pro feffors reproch the Giffell.

thee? O Indah, how shall I intreate thee? For thy goodne fe is as a morning dew, and as a mor\_ ning cloud it passeth away, Hofea 9.4. These (forsooth) must needs beleeue and be fure to be faued at any hand, not remembring that where Christ is embraced by faith, there he beareth fway as an husband, Rom. 7.4. and begetteth holy and heauenly motions in the heart, not fuffering poyfoned and earthly affections (as it were fo many bastards) to domineere in the fame. For what found affurance can he have, that his heart is purified by faith, who is full of fretting, raging and vnquietnes, and that for euerie small trifle, and yet not once trembling for it, and faying; What have I done? Ierem. 8.6. or otherwise loofe, vaine, foolish, &c. and all this without repentance; the tongue likewife walking not only idly and vnnecessarily, but alfo also in vnsauourie and offensiue speeches; iesting, lying, taunting, swearing, currish & churlish speaking, &c. Wherefore let him that will be honoured with the title of true beleeuer, make himselfe knowne by the liuerie of an vncorrupt life, Iam. 1.26.27. and remember that true beleeuers indeed, dare no otherwise to beleeue their sins to be forgiuen them, then they walke humbly with their God, Micah 6.6.7.8.

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Q. What gather you from hence?

Too hasty re peutance seldom is found A. By this we are taught to fuspect the sudden and hastic shewes of repentance in them, who vpon their first acquaintance with the word preached, have not onelie imagined that they have repented, because they have felt som sudden pang of forrow, and some purpose to doe well, but have also thought themselves able to teach; yea,

to censure others, & condemne them; as if they could prefently passe from a little forrow for finnes to newnes of life, without faith in Christ; or as though the found affurance of Gods fauour, being the foundation of a godlie life, were fo eafily attained. This is, as if a young prentice of any trade, should thinke himselfe able to set vp in the first quarter; or as if a scholer should thinke himselfe fit to bee a Minister so soone as his name is entred into the Vniuerfitie.

Q. What inconucrience commeth of this?

A. Verie great: For from hence it often falleth out, that many labouring so slightly for faith, and not seriously considering whether they haue it or no, are driven to go backe, and seeke for it many yeeres, after they had thought they had been fare of it; yea (and that which

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is more lamentable) many of them neuer attained to it at all.

#### CHAP. III.

Q. I Sit sufficient for the attaining to a godlie life, to belieue the promise of instification, and forgiuenesse of sinnessonely?

Faith for Janetification.

A. No: but we must also beleeue the promise of sanctification and holinesse, and of our perseuerance and growth therin: for first, whom God doth iustifie, them hee doth sanctifie, Rom. 8.30. Secondly, this maketh many fo flow and backward in the practice of mortification and repentance, because they thinke it enough to beleeue the promise of forgiuenes of finnes, and everlasting life, and doe not with like strength of faith perfeyade themselues that God hath promised likewife to worke in them repentance

tance and newnes of life and by. the word of his grace to build them vp further, Acts 20.32 & where he hath begun a good worke, to perfect and finish it, Phil. 1. If any fay, Paul wanted this faith, because he faith, found no meanes to performe that which is good, Rom. 7. 18. Tanfiver, that he doth not complain he had no promise: but his meaning is that the rebellion of his fiesh did to mightily relist and friue against the spirit, that without Christ he could do nothing, Roman. 15. 5. though through him hee could doe all things

Offecit is neceffary to belien the formituall promi fes both of in. stification and fanctification who Cay you to beleguisto the temporal promises of God?

A: Seeing goding chiefe part wherof is true faith in Christ) hath the promises

both of this life, and of that

Fiirb for things of this life.

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which is to come, 1. Tim. 4.8. the godlie must beleeve both: and in as much as Paul faith. that he who spared not his own Sonne, will not faile together with him to give vs all good things, Rom. 8.32. besides infinite other particular promifes & encouragements, why should not wee affure our felues of health, maintenance, credit, fuccesse in our labours, deliuerance out of troubles, and fuch like? And this is the rather to be marked, because through want of this faith, many vertuous and godly men, who doe vndonbtedly beleeve the remission of their fins, are greatly staggered and perplexed about the truth of temporall promifes, as Jacob, Gen. 32.7. and Danid, as hee confesseth of himselfe, Pf. 116. 11. with divers others, and

daily experience doth proue the commonnes thereof. For this cause (to omit infinite places

tending

tending to this pu pose)our Sauiour Christ laboureth so mightily by many and so cible reasons to support this faith, Mat. 6.24.&c.

Q. What say you to beleening

of the precepts?

A. To beleeve the commandements is very necessary, and a matter of greater consequence then many imagine: for first. feeing Christ is given vs of God, to be not onely our righteousneffe, but also our sanctification, we must give hearty credit and affent to the precepts of fanctity and holines; which do bind the conscience to obey God, as well as the promifes of forgiuenesse of sinnes doebind men to trust in God. Secondly, hence it commeth, that many (with Herod) make not a conscience of all sinnes, but will retaine at the least fome one (or more) which is most fweet and gainefull to them; because they

We must be leeve all Gods commandements.

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feuenth, forbidding adukerie, incest, and all uncleannesse; though it bee true, that he who beletueth one throughly, beleeuch all; and contrary. Thirdlie, want of beleeuing, and confequently of making conscience of the moral precepts, is a cause that men hold even the promise of remission, and saluation it felfe more weakelie; and maketh the foundnes of their faith, touching the remission of their finnes to bee called in question, not only by others, but by them felues alfo.

Q. What say you touching beleeuing the curses and thretnings

of the Law?

A. This also is very necessarie: for first, the whole Scripture breathed from God, and enery part therof is Gods word, 2. Tim. 3.16. and therefore to be obeyed. Secondly, what soe uer things are written (whether precepts, promises, threatnings, F4 exam-

Faith for curfes and threats, I. It is a part of Gols word.

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written for our learning.

3.Gol is inft as well as mercifull.

4. It is abridle to refiraine vs from zuill. examples,&c.) are written for our learning, Rom. 1 5.4. and therefore to be learned and belecued of vs. Thirdly, God is as well just as mercifull: hee is faithfull and true, as well in his threats as in his promifes, and therefore equally to bee beleeued in both, so farre as by his word he hath affured vs of both; which is, absolutely to forgine vs our finnes, and to give vs2 kingdome; and conditionally to bestow all temporall bleffings upon vs, fo farre as they may farther vs to the attaining of that kingdome. Fourthly and lastly, as the promises of this life and the life to come are necessarie spurs to quicken vs to goodnes: fo the threatnings are necessary bridles to keepe vs from naughtines.

Q. But what neede beleeuers feare the threatnings, seeing there is no condemnation to them that

beleeue ?

A. First,

A. First, the Apostle saith, indeed there is no condemnation to fuch, but withall he fignifieth, that they who bee truly fuch, walke according to the Spirit, and not according to the flesh, Rom. 8.1. that is, live religioufly, not loofely. Secondly. though God will not cast them off for eve ie fault; yet who would not feare the displeasure of a father, yea, of fuch a father, as hath out of the infinite love, resolved with himselfe never to cast vs off? Will a child of any good nature (as we speake) being come to yeares of discretion, anger, and yexe his naturall father, because he knoweth hee wil not dif-inherit him; and not rather loue and reuerence him the more and be the more loath to offend him, and the more grieued if by infirmitie hee fall into it? And shall not we care to anger and g ieue the Father of our spirits, Heb. 12. yea, the Fa-F 5

Why the fasthfull should feare threats.

1. It is Gods will.

2. His love to vs is vn changcable.

LIB.

3. This a meanes to escape sharpe

pumshment.

ther of the spirits of all flesh, Numbers 27.13. because weeknow hee will not cast vs into hell? Thirdly, seeing that concerning temporall threats and punishments, God dealeth as fharply; or rather more sharpely with his children then any other; why should they not feare his fatherly correction? Heb. 12 Numbir 2.14. Would a child that had but one sparke of wit or common reason, prouoke his father to fcourge and whip him euery, day, because hee knowes he will not disinherit him in the end; and not rather fay with himselfe, It is good sleeping in a whole skin? And shall beleeuers who are spiritually wife, willingly pronoke God, because hee, will not condemne them eternally?

Q. I fie now that it is necessary for the leading of a godly life, for every Christian to believe the Whole word of God, with all the

precepts.

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precepts, threats, promifes, doctrines and examples fet downe in it; and not only to lay hold upon the promife of remission & saluation.

A. Yes verily, else he shall passe ouer his life with much more toyle, tediousnesse and discomfort, especially is he beleeue not the promise of sanctification. For euen as if a main post in building be wanting, the whole house will soone be shalken; so if a Christian going about to reforme his life, doth not beleeue that God will enable him thereunto in some good measure, he shall be cuerte hand-while subject to bee discouraged, east downe, and discouraged, east downe, and discouraged, east downe, and discouraged, east downe, and discouraged.

vse of belee.
uing all.

CHAP. IIII.

Q. V Here must a Christian begin the reformation of his life?

A. When

Heart first

A. When a Christian is once thus resolued to bee guided by Gods word in all things, both touching faith and converfation, he must begin at home with the purging, elenfing, and changing of his owne hart, and consequently of his bodie: for as a filthie and vnfauory veffel must be well washed, and throughly feasoned, before it bee fit to receiue any precious liquor; fo the whole man must bee changed, before hee can either will or worke that which is good, or bring forth any fruits worthie amendment of life. Let them looke to this who cannot denie, that their hearts are corrupt, being so prone to fretting, raging, and vnquietnesse for everie small trifle; and yet feldome trembling for it, and faying, What have I done? Ier. 8.6. or else idle, loofe, vaine, foolish, vmauourie, vnprofitable (yea, and sometime offensive) in their fpeech | fpeech and conversation; and all this without repentance.

Q. Why must a Christian be-

gin at his owne heart?

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A. First, because it is the fountaine of all the actions of our life, Pro.4.23. for out of it doth flow(as Christ faith, Mat. 15. 19.) euill thoughts, murthers, adulteries, and fuch like : it is the roote of all words and deeds that proceede from vs, which are either good or euill, according as the heart is from whence they fpring. So that as truly as it is faid, Like tree, like fruit, Mat. 7.12. fo truly it may besaid; Like heart, like life. Secondly, the heart before it be enlightened, emptied, and clenfed, is a den of darknesse, a dungeon of iniquitie, and a puddle of filthinesse. Rom. 7.18. Prou. 26.15. Thirdly, if the tongue be truly aid to bee an vnruly euill, Iam. 3.8. much more may the heart bee justly so called, which ruleth

Reasons why the heart is first to be purged

the fountaine of actions.

and filthy puddle,

3. It is an vurnly evill: 4. It is de.

5 Being not purged, we half be purged in cuery thing we take in hand.

ruleth and ouerruleth the vnruly tongue. Fourthly, besides all this, the heart of man (as the Prophet faith) is wicked and deceitfull aboue all things, who can gage or fearch it out? Ier. 17.9. Fifthly & laftly, it would be a vaine toyle, and lost labour, to have our hearts altogether to feeke, and new to fet in frame, when we should go about any good dutie, (though in part it must bee done in euery seuerall action;) as if the husbandman enery time he went about to til the ground, should have his plough-share to mend; or the Carpenter, as oft as he moueth his hand to worke, should have his tooles to grind; and so being neuer furnished, should neuer bestir to begin his building.

Q. How doe you briefly anatomize, cut up, and lay open the corruption of the heart?

A. It is first overspread with vnbeleese, deceitfull, vn ulie,

loofe,

severall corruptions of the heart. loose, hardned, wilfull, vaine, idle, blockish, cold in goodnes, foone wearie of it, and without fauor in it. Secondly, it is high, big, proud, disdainefull, selfelouing, vncharitable, vnkind, conceited, impatient, angry, fierce, enuious, reuenging, vnmerciful, froward, and tetchie, churlish, fullen, medling, worldly, filthie, and vncleane, louing pleasure more then godlinesse. Thirdly, it is vnprofitable, repining, earthly, greedy, couetous, idolatrous, superstitious, vnreuerent, hypocriticall, disobedient, iudging rashly, hardly reconciled; & in a word, prone to alleuil; the full and perfect anaromy whereof is to bee fetched from a iudicious and particular view of the ten commandements.

Offeethis heart hath need to be purged; tell metherefore what this jurging of the heart is?

whole man in holines, and righteoufics.

what it is to purge the heart. shewing it selfe by a forrow for, and by a hatred of all finne, and by a longing after, a delighting in all vertue and goodnes.

Q. Whence doth it fpring?

teousnesse, by little and little,

A. From our being freed from the power of finne, and feare of condemnatio, by faith in Christ; for this draweth vs fensibly to let go our hold on finne, and giueth it a deep & deadly wound in the foule (which no power or wil of man could effect;)according to that of the Apostle, saying, How can fuch as are dead in sinne, live any longer therein, Rom.6.2?

Q. Is this new change such, as is able to beare downe all our old corruptions, and to entertaine holy

things onely?

A. No: yet it is a mighty alteration, that goodnesse hath any place in him in truth, which formerly was fo far from him; and that sinne and euill are hun-

ted

This fpringeth from faith:

This change is weake at first.

tedout of the beleever (at least in will, purpose, and heartie desire) which alone bare sway in him before; for there doubtles is the first fruit of the Spirit, which can no more be in a reprobate, then light can be in the bowels of the earth.

Q. How is the changing of the

heart wrought?

A. This gracious and wonderfull work is wrought by the power of the holy Ghost, mortisving our worldly lusts and euill desires, and creating holinesse and fanctification in vs, and that by faith; for it is faith in the precious promises of God (whereby we slie the cortuptions that are in the world through lust) that purgeth the heart, and casteth out the drosse and silthinesse that was in it besore-

Q. What is the cause that men being so forward in Washing their hands, and all that belongeth to their

This change is by Gods Spirit.

1. Pet, 1.4.

Causes why menbe not purged.

not the benefit of it.

2. They mind their pleafures and profits too much. their bodies, are so harldy drawne to Washtheir hearts?

A. As true faith is the speciall instrument of the holy Ghost to further and effect the purging of the heart; fo vnbeleefe is the speciall inst ument of the diueil, whereby this heavenly worke is hindred: for, we being not affured of the happinesse of heauen, do know no bettet delights then our blinde and deceitfull hearts do dream of here vpon earth: hence it is that many thousands passe their time in sports and pleasures, accounting that the onely happie life, Luke 12. 26. Iames 5. 5. others in quarrelling, contention, fuites at Law, and fuch like; and the most tollerable fort spend their yeares about worldly matters, their chiefe end being to get preferment & riches for themselues & their posteritie: which things are so plesant to our corrupt nature, that euen they who hauc

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haue least expectation to compassethem, it doth their heart good to bee talking of them; which sheweth that these bee thingsthey loue best, and haue in greatest price and admiration.

Q. What is the reason hereof?

A. Because though we know that the fe things are vain, short, and vncertaine; yet we will ne uer let go the loue of them, till wee fee certainly how we may enioy better, and be fully affured in our hearts of a farre more pretious portion: nay, although wee beleeue the doctrine and like it, yet vntill we fee that rhis treasure is our own, we will not fo much as go about the disposfelling of fuch fond & vnfauorie lusts out of our hearts. But then we will as willingly leaue them, as the woman of Samaria did her water pot, John 4. 28. and mind them as little, as Marthew did his gainfull office, Mat. 9.9.

Till by faith we be affured of better trea/u:e we will not forgo earthly.

A. The first of them (that is,

ruption)

the purging out of our old cor-

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Fro where?

The Practice LIB.2

ruption) springeth fro the vertue and power of Christs death; and the second (that is, the surnishing of vs with a new grace) from the power and vertue of the resurrection of Christ apprehended by faith.

Q. What doth faith and a pure

heart worke in vs ?

A. Foure things: I. they work a good conscience, that is, both a conscience quieted and appeased from all desperate checkes and accufations, Rom. 5. and alfo a cleare conscience not accufing vs of any finne vnrepented of, or wittingly and willingly lyen in. 2. They fet the will on worke, to refuse the cuill which before it embraced, and to chuse the good which before it abhorred. 3. They cause the affections (as feare, hope, loue, hatred, ioy, forrow, &c) to be well ordered. Fourthlie, and laftly, they bring forth that bleffed repentance to faluation (much fpoken

Foure effects
of a purged
beart.
1. A good
conference.

2. An endeauour to shun euill, and doe good.

3. A well ordering of the affections.

4.True re-

118 The Practice LIB.2. 2. Cor.7.10. spoken of, but little practifed,) neuer to be repented of. Q. What call you this repen. tance Repentance A. It is diverfly defined by what. divers divines: in this place vnder the word of repentance we comprehend not onely a godly forrow for fin past, but besides two things; whereof the first is a firme purpose of the heart, and A&. 13.23. constant inclination in the will; Pf 119.30. the other a continuall endeauo-Ad 34.16. ring in the life to cast off al enil. and to obey God both inwardly and outwardly, according to the measure of knowledge and grace gitten to euery one, Pfal. 119.44. 57. Acts 11.23. And 24.16. Q. I fee now that the heart must be changed and purged before the life can be amended but is not this change wronghe by faith in Christ, and by our spirituall'o. nion with bim? This change A. Yesverily, ashath

partly

is by thrift,

partly shewed before; besides, the Aposse Peter faith, that most great and pretious promifes are given to vs, and that by them (now they are made ours by faith) we are made pertakers of the Divine nature; that is, of the graces of the holy Ghost, by which wee become like to God (his image being renewed invs, which we lost in Adam;) in that wee flie the corruption that is in the world by luft. 2. Pet. 1. 4. Paul also teacheth the fame thing ( as hath been shewed before) by a very fit similitude of the husband and the wife, Rom. 7.5.6. and Christ by the parable of the Vine, John 15.1.2.

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Q. Is this change perfect in

A. No: yet it is such, that even in the weakest beleever there is ae apparant difference from his former estate, whereby agodly life is not so irkesome and

received by

This change is not perfect, Prou. 1 5.21 \$ 31.15

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and tedious as before, but rather in some measure sweet and pleafant to him. Q. Doth not the unperfectnes

and weaknes of this change much trouble the children of God, and make them readie to doubt, that their estate is not good?

Tois tross bles Gods children.

Rom 7.15. & 14,

A. Yes: for as before their consciences did scarcelie accuse the at any time for their groffe faults, now their inward corruptions do trouble them; now idle motions, vaine thoughts & fantacies (whereof they cannot bee rid, no, not in their praying, reading, hearing, and other holy duties, ) afflict them; now their vnkindnesse to God, and vnfruitfulnes amongst men doe daily disquiet them.

Q. But should this make them thinke, that they are none of Gods, and that their faith is not the true

Sauino faith?

This a marke of bleffednes.

1. No : for howfoeuer (through their own weaknes, and t

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and Satans malice) they feare there is no found change in them; yet thefethings duly considered, do testifie indeed a better state of their minds thenwas before, and that they are in farre better case, the any vnbeleeuers can be; for it is no figne of their mifery, but of their bleffednesse rather to bee disquieted with these things, if together therewith they feeke to bee better staid even from idlewandrings; and labour to fee their spirituall powerty, and fecret corruptions, as selfe-loue, priuie pride, distrust, impatiency, vncleannesse, worldlines,&c. for from hence they may have cleare testimony that they are truly (though not perfectly) reformed, and freed from a double heart.

Teb.1.1.5. & 3.25.

Q. What is the inconvenience that commeth through want of this foundnes, and throughly purging of the heart ?

A. Very great, for hence it com-

For wint of this change, many good beginnings vanish.

Luk, 14, 28

cometh, that there bee many vowes and purpofes of repentance, and of a holy life, which neither continue nor take any good effect, but vanish away, & come to nothing, in fome fooner and in some later; because Men goe to worke hastily, and in a moode, not confidering how weake, such foundations are to beare the weight of fuch a building as a Religious and holy life is: hence their goodnes is as the morning dew, and passeth away as 2 morning Cloud, Hof. 6.4. their repentance proueth as the repentance of Ahab, who went in Sack-cloth for a day, & hung downe his head like a Bul-rush, 1. Kin. 21.27. theirobedience is like the obedience of Saul, who ferned God to halues, 1. Sam. 15.9. their zeale like the zeale of Jehn, who destroyed the Idolatrie of Abab, and maintained

the Calues of Ieroboam, 2. Kin. 10.28,29, their forwardnes in

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following of Christ, is like the forwardnesse of *Indas*, who (when occasion of discontentment was offered, and hope of gaine was put into his hand) fell away and betrayed his Master.

Q. But seeing the heart is false about measure, how shall we know

that it is truly renewed ?

A. This requireth good judgment, & diligent observation of our selves, whereby we shall be able in due time to discerne it; for where the heart is truly renewed (among other things which may be found in it) there are these two things; The first is an vnfained hatred of sin, with much striuing against it, and gripes of griefe when it prevaileth, Rom. 7.15.16. Secondly, great ioy and thankfulnesse to God when it is subdued and overcome, 1. Sam. 25.32.33.34

Mat.26. 14.

Two markes of a sound beart.

G 2 CHAP.

## CHAP. V.

Hough this change bee not absolutely perfect in any in this life, ought it not to bee found and fincere in all?

Godregus reth found. nelle in all 2.Kin 14.3. 1.Chr 25.2 ler. 3.10.

A. Yes, out of question; for God accepteth not halfe an heart, but hee requireth the whole heart, as appeareth by many places of holy Scripture; neither will God bee ferued to halfes, as Sautferued him, which washis ruine, I. Sam. 15. 26. A little loue neither beseemeth the excellencie of his Maiestie and glorie, nor the greatnesse of his mercies and benefits towards vs : therefore we must renounce ( as hath beene often heard) all finne, and make him our chiefe treasure & delight, as others do the World; feeing he is so excellent of himselfe, and we so infinitly indebted to him. And furely if men would give their whole heart to God at the firft.

first, and not a peece onely, it would not be hard to pull them out of their filthy and sinfull lives, and bring them into liking with a godly life afterward.

Q. But may not a man loathe

one fin, and love another?

A. He may after a fort, out of some humour or passion, as many doe; as the prodigall perfon abhorreth couetoufnes, and the couetous man condemneth prodigalitie; The furious man hateth fearefulnesse, and the timorous man loatheth rashnesse. But none can loathe finne, and loue vertue wholy and throughly, but they whose harts are purified by Faith, without which it is impossible to please God, Hebrewes 11.6. as it is imposfible for pure water to come out of an vncleane and filthy fountaine.

Q. How comethit, that arenewed mind doth so much loathe G 3 that

Not to love any finne.

Iam, 3.11.

that which is loved & delighted in before?

A. As a Man being in prison or banishment, hardly dieted, feedeth greedily vpon scraps or parings, and thinketh himselfe well, if he may fill his belly with them; but being at liberty with his Father and friends, scorneth to be relieued by other Mens leanings, and wondreth how he could find fuch fweetnes in fuch vnfauorie offals: so he that is bound with the chaines of the Diuell, and a stranger from the lite of God, maketh himselfe drunke with deceitful pleafures; & like a Swine, thinking all fafe and well, if he may fill him felfe with that which his heart defireth, & his eye lufteth after; but being fet freeby Christ, & made partaker of the life of God, distasteth the former draffe of a finfull life, wherewith all he was in love before.

Ro.6.21.22

Q. What benefite doth this change

change bring?

A. A greater benefit & treafure then all the Princes in the World are able to bestow vpon ys; for this will not fuffer vs to hunt after variety of finful pleafures, but rather with Mofes, to renounce them, when we might haue our fill of them; and count it a greater happinesse to suffer affliction with the godly, then to flourish in wealth and honour with the wicked. This will not fuffer vs with Cain, to hate our Brethren for their good works, 1.1oh. 3.12. nor with Saul to be gricued for the reputation and graces of the Servants of God. 1. Sam. 18. nor with Ammon to pine away through vnlawfull loue, 2'. Sam. 1 3 nor with Abab to be ficke for the Vine-yard of our Neighbour, 1. Kin. 21. nor with Haman to fret at the preferment of our enemies, Heft.6. This will not fuffer the remembrance of death to be bitter vn-

Former finne bullforne.

Gaine of this change. Heb. 11,24. 25 26. P(.84.10.

to vs, but rather make vs defire to bee diffolued, and bee with Christ; counting it a prison to liue still in the body, and reckoning the day of burial to be better then the day of birth, Eccles. 2.Cor.5.3. Phil.1.23.

Q. What conclude you from

hence ?

This mult not onely be m A good moode. Luk, 15.17. 18.

A. That therefore we must renounce and striue against all finne, and that with great aduifednesse, and not in a moode or passion onely for a time, or by constraint, or for copanies fake, for feare of punishment, or hope of profite and worldly preferment; but in all earnestnesse, and fober aduisednesse, to cast it away as a ragged garment, Ephef. 4.24. Esay 30.22. & bcing at vtter defiance with it, to renounce and abiure it for euer, Neh. 10.29. faying with Ephraim. What have I to do with Idols? Hof. 14.8, which yet before had been his glorie; And againe, I am am ashamed and blush, because I beare the reproch of my youth, Ier. 31.19.

Q. Ought it not greatly to trouble Gods Seruants, that they do not alwayes preuaile in strining

against enill?

A. They are not lightly to passe it ouer, neither are they to be troubled at it aboue measure, as at a strange and vowonted thing; yet to bee grieued at it, chiefly for displeasing God, and to give glorie to him, & to take shame voto themselves in the free consession thereof before his Maiestie, but not to be altogether dismaid, and out of hart, nor to mourne & be troubled, as men without hope.

Q. Why ?

is neither wholy nor chiefly vp-holden hereby; for we stand by the grace of God, and not by our own goodnesse: neither do weliue and hold our happinesse.

G 5 by

Our defetts must humble not dismay.

1. Thef. 4:13

Rom. 5.3.
We find by faith, not feeling.

they feared would have separated them from God, doth fasten them more nearely to him; and the sorrow which they conceive for a time, is turned into sound rejoycing.

Q. Whereunto compare you the malice of Satan in this case?

A. It may be fitly compared to the malice of a certaine Souldior, mentioned in Stories, who thrusting his enemie into the body, with a full purpose to have killed him, did thereby lance the Vlcer which no Physition was able to cure, & let out the corruption, that would have cost him his life.

satan cures when he would kill.

CHAP. V Ing

2. What be the inward cuils, whereof the

heart is to be purged?

n

M. The particular worldly lufts proceeding from our inborne

mound luft :

Heb. 3.12.

inborne & naturall corruption, called originall fin, which must be renounced, are innumerable, the roote of all being vnbeleefe; when a man not giving found credit to the word of God, contained in the Holy Scriptures, dareth be bold to harbour in his heart whatfoener is forbidden in them: but in generall they may be deuided into three forts; the first, are impious against God; the second, injurious to Men; the third, most properly concerne our felues.

Q. What beethe in Ward corruptions that are impious against

God ?

howard sorruptions 4painst God. Hof. 4.1. Job. 31.14.

A: Such as are forbidden in the First Table of the Law; as against the first Commandement, ignorance of the will of God, vnwillingnesse to be acquainted with the knowledge of divers things contained therin, as of Iustice, temperance, and the last Iudgement; distrust in God,

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God, impatiencie, despaire, deadly forrowing for worldly lofles, inward curling & fretting against God in heart, vnder the maske of blind Fortune. These with the like are most rife in aduerfitie. In prosperitie there is pride & infolencie, carnal reioycing, trusting in the arme of flesh, vnthankfulnesse, vnlesse it be pharifaicall, & from the teeth outward; forgetting of God & of his benefits, mercies & judgments; facrificing to our nets, louing of pleasures more then of God, and fuch like.

Against the second Commandement, rebelling against Gods true & spirituall worship; false worship, or idolatrie; will worship, which fancie, custome, or sleshly wisedome teacheth: Superstition, and blind denotion: No delight (except it be carnall) in the exercises of Religion, but rather loathing of them, and a wearisomnesse in them: whence

Mat 2,18, 2,Kin,6,33

Dan 4.34.

2.Chr.33.8 Luk. 18.11.

Deut.32.18 Hab 2.26. 2.Tim.3.4.

Ezech.33.

Mals.9.

it

profits, & delights, to which it restraines has, thinking it in that respect to be the most long and

wea-

wearisome day in all the weeke.

Q. What are the wicked lufts towards men, which must bee pur-

sinfull lufts
against men
in the fine
and fize commandements.
1.52m.8.6.
Gen. 27.41.

L. Some of the vnbridled lusts, that make Men sin against their Neighbours, are, want of reuerence towards their Superiours, contempt and neglect of their betters; vnthankfulnesse, especially for Magistrates, Ministers, & Parents, by whom we receive so many blessings, longing for their deaths, reioycing in euill, wrath, little or no bearing one with another: malice, envie, desire of revenge, no compassion, especially of the Soules of our brethren.

Q. What are the corruptions against the sewenth Commande-

A. These are properly called fleshly lusts, when Men let loose their hearts to dishonourable thoughts & affections, longing for oportunitie to satisfie the

Preleane lusts against the scuenth Commandement, fame, or at least willingly em- Gen. 39-11. bracing any oportunitie that is offered to defile their bodyes. which ought to be kept pure as the Temples of the Holy Ghoft, both in marriage and fingle life, Nay, many doe blow vp their burning lusts, and feede their Adulterous eyes by wanton Pictures and spectacles, and by reforting to those places and exercises, by which their vnchaste affections may be fooner fet on fire. O what varietie of vnclean wishes & desires do occupie the mind! How are they inflamed with euerie object that pleafeth their eyes? Nay, they delight to feede their fond affections, and blow the Coales of burning lusts, beating their braines how to deceiue innocent Virgins, & modelt Matrons. Thus the immortall foule made in the Image of God like to the holy Angels, doth become a Brothell-house and nursery of all filthinesse: this

Gen.34.1.2

2 . Sam. I 3. 4.5.

is the practice not onely of the worst fort, but even of many, who live outwardly in some honest course, and divers of them maried persons, & such as beare office to fee other's keepe good order; and would to God fome that are Teachers were not tainted this way.

Q. What fay you to the corruptions against the eighth Commandement

Corrupt lufts against the eighth Commandement, r. Tim.6.10 Pf.17.14. Iam. 5.5. Mat, 6, 20

I.Sam. 2.22.

A. Here is euena sea of euils (for auarice is the roote of all euil) and a world of wickednes; all the yere long the most Mens heads are occupied, how they may by any meanes (that Mans Law layeth not hold vpon)gain to themselves, and leave to their posteritie, and defraud one another, and live a Beafts life here on Earth for a short season; letting go the care of true riches & Heauenly treasure, which is the chiefe portion and inheritance of euerie true beleeuer: and giuing uing bridle to their greedy and vnsatiable desire of gaine, repining at other Mens getting; pilling, and sleecing other, all that they can, by racking of Rents, enhauncing of Commodities, byting Vsury, and all other enill meanes.

Pf. 15. 5.

Q. What corruptions against the unth Commandement must be resisted and purged away?

A. Our pronenesse to blaze the faults and infirmities of others, even of fuch as we should molt honour; our readineffe to wrest enery word spoken, in the worst sense; and to take euerie deed done, in the world part; our furmifes & fulpitions, which often breake out into open ravling, and rebelling, which they would not if the were not nourished in the heart before. Hereunto might be added our readinesse to deride & mocke others, by word, gesture, and writing. Q. But are Menthat line ont

ė

Against the ninth (ommanderment.

Gen.g. 22 Rom.1.29.

1.5am.20.

2, Kin, 2, 2 3

wardly

Corrupt
lusts: shese
be sometimes
restrained:
Lusts against
the tenth
Commandoment.

Wardly in some honest course alwaies sobad; as to be led with their frenzies?

A. No, for fometime loss and troubles, paine and diseases breake them off; but this is smally to their comfort, so long as they spend the most part of their precious time in dreames and discontentments, and suffer their hearts to be taken up with wishing after vanitie; whereas their desires & longings should tend alwaies and onely to that which is good.

Q. Doe they not sometimes with hold their consent from that which they foolishly wish?

A. Yes, but because at other times they are drawne away to yeeld to these dotages, deceiuing themselves with hoping for that which shall never come to passe(or if it should, it would be their bane) they shew what they long most after, and delight chiefly in; and that they have no holy

This forbearing is not constant,

Mat, 6, 21.

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holy gonernment oner their owne harts; and liue an idle, vnprofitable, loathfome, and wearifome life.

## CHAP. VIL

2. VV Hat other branches be there of imvard euils, that properly concerne our sclues?

M. There be diners, wherewith the heart is in a manner continually encombred, which doe discouer the loathsomnesse of that kennell from whence an euill life doth come; as first, fretting when we are crossed of our wils, and wishing with fonah, to be out of the World, before we have once begun in our affections to leave the world. Secondly, pride of life, and too much delight in outward things, as meat, drinke, apparell, play, &c. Iames 5.5, 1. Iohn 2.15.16.

sinfull lufts against our sclues.

Cha, 4.3,8.

though

142	The Practice LIB.2
Ion. 4.8	though we runne into debt, and wring others for it. Thirdly, wilfull frowardnesse, and such deadly pangs of stubbornnesse,
D	that no thing can please vs a great while together. Fourthly,
Dan.37.	felfe-loue, priding in our owne
	Wit, Wealth, Beautie, Health, Friends, Learning, & fuch like;
41	which foure euils, & all such vn- sauorie draffe, must be swept
	out, and the heart clenfed, and made wary and circumspect by
and a	the Word of God, Pf. 19.11.
	Ioh. 15.3. Q. Isit then a speciall prece of
	Christianity to resist these corrup- tions, so as in some fort we may be
t is aspecial	able to overcome them?

It is affectall part of Chrift anity to resist these.

heart causeth to fall away from the living God, Heb. 3.12. so a good heart causeth to cleave fast to the living God. And as nothing doth more war & fight against the Soule, then these stell-ly lusts, Iam. 4.1.2.1. Pet. 1.12.

fo nothing doth more lighten & quicken the fame, then the fubduing & casting away of them, Heb. 12 10000 6000

Q. Doe all true Christians o-

uercome these lusts alike? A. No, but according to the measure of that Knowledge, Faith, Wisedome, and Grace, which they have received from aboue, Eph. 4.16. for they who Mat. 13.44. haue so made Faith and a godly life their treasure, that they find greater contentment, and comfort therein, then in all the riches,& pleasures in the World, do more manfully withfland their lufts, & get the greated victorie

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ouer them. Q. Haue you any examples of Such?

A. Verie many, as Henoch, who walked with God, Gen. 5. 22. Abraham, who aboue hope beleeued under hope, that hee should be the Father of many Nations, Ram. 4.18. & therfore

went

All doe not alike ouercome.

Examples of the better fort. Abraham,

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Daniels
three fellows.

Moles.

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wards chose, not only to lose the grace and fauour they had with the King, but alfo to be call into the raging Ouen, rather then they would dishonour God, by bowing downe to that Idoll, Cap. 3.17.18. And Daniel himselfehad gotten such a victorie ouer his ambitious affections, that he did not only not fue and feeke for honour, which all Men naturally doe long after; but also earnestly rejected it being offered vnto him, and (as it were) thrust vpon him; faying, Keepe thyrewards unto thy selfe, & gike thy gifts to another, Dan. 5.17. These, and that whole cloud of witneffes reckoned vp, Heb. 11. did those great things by that great measure of Faith, which euerie one of Gods Children attaine not vnto; besides, a great number of Gods Saints in all ages of the Church might be reckoned vp,& some instances giuen (thanks bee to God) H

Daniel.

in

in this last & worst age of Men, who in a great measure have prevailed over their owne corruptions. In renouncing wherof standeth a great part of a godly life.

Q. Ought not this discourage those, who have not proceeded so

farre ?

Weaker must not be difcouraged-Mat. 25.15

Mat.13.23.

Eph 4.13.

A. No, for euerie one hath his measure, one after this manner, and another after that; to one is giuen ten talents, to another five, and to a third two, and to a fourth one. All grounds bring not forth the like increase, all Men are not of like height, strength, and stature in the bcdily growth; no more are they in the Spirituall; but according to the measure of grace given them of God. Some will figh and fay, O, I am not like fuch of Gods Children, they are not fo prone to fretting, and other carnall affections; their minds are not fo fore troubled with

dal-

dulnesse, wearinesse, and wandring in meditation, praier, reading, hearing of Sermons, and fuch like. Let not fuch be difcouraged: for though in the diet of the body it bee viually the quantity, rather the the quality that doth offend; yet in the state of the foule it is rather the quality, that is the fincetity & vprightnesse, then the quantity, that is, the great measure of our faith, (tor alas, in the most it is as a graine of mustar-seed) that bringeth found comfort. All cannot be so holy as Henoch, so chast as Ioseph, so meeke as Mofes, so zealous as Thineas, so penitent as Marie: yet this very complaining of their wants (being constant and vnfained, and not by fits) sheweth that they go better forward in fubduing their corruptions, then others do who are not fo troubled: and proueth plainly that they lone the grace which they mourne H 2 for,

Mat.12,20,

Mat.17.20.

Luk, 16 10.

for, and hate the corruption which they cry out vpon. Wherefore, let no Man be difcouraged, nor measure himselfe by another, but in that little measure which he hath attained, let him be faithfull, not deceiuinghis owne heart, but dealing fincerely in renouncing fleshly lusts, and freeing himselfe from the bondage of them; and God will accept this for holy seruice (not straitly marking iniquitie, Pf. 130.) which is foundly and fincerely, though weakely and imperfectly performed

Q. What are the graces wherin Christians, wenthe weakest are to

stay themselues ?

Three stayes of the wear, kest.

A. They are briefly and generally three: For first, they must have a cleare knowledge of their Saluation. Secondly, they must make account of it, as of their chiefe and principall treasure. Thirdly, they must take

take some good course of life, wherby they may grow in faith and holy obedience, though it be with much striuing and opposition.

Q. Must not these three gra-

ces be earnestly sought for?

A. Yes, out of question, or else Men shall be much snared with often feares and doubting left they were never called; and the Diuell enuying their godly and comfortable estate, and withall knowing the frailtie of their fiesh, will stirre vp many occasions to vnsettle and trouble them. Besides, these three being attained, shall bring such a bleffing, as for the beautie and brightnesse thereof, shall make Men to maruell and fay, It is more then they could have imagined.

Q. Are we to appoint God his times, & his measures of Spirituall graces?

A. No, yet we may be bold H 2 to

These three graces must be carrustly Liboured for. Mat 7.13.

old No time to be to fet.

Why God denies fom graces.

s. Cor 12 5.

felfe hath promifed, who is more ready to give then we to aske, and giveth plentifully to all that aske, and calleth no man in the teeth, lames 1 .6. and if he deny vs any thing that we aske, we may be fure it is for our good, and that he will supply it with some grace or other that is better for vs.

to looke for that which he him-

Q. What are the lets and hindrances in our selues?

Three chiefe lets from

grice.

A. They are chiefly three: First, ignorance, in not knowing how we ought to labour for these graces. Secondly, slothfulneffe, when men take little or no paines for them, nor remoue fuch logs out of the way as doc hinder them; but fauour themfelues, and that many times against their owne consciences. Thirdly, feare and distrust, lest God will not grant these graces, whereby we doe God no finall dishonour, seeing he hath giuen

giuen vs fuch faithfull & precious promises, as we have before seene out of Peter.

## CHAP. VIII.

Q. CEeing all true beleeners co Jin feme comfortable meafure renounce worldly lufts, which other mens minds dee continually runne upon ; bow are their bearts vsually taken up ?

A. Fer antwer to this question, we must call to mind, that according to the doctrine of the Apostle, 1. lob. 2.16.&c. there are three forts of degrees or ages of the children of God: the first fort are called Fathers, because they have knowne the Lord, and the manner of his dealing with his people; and are fuch who through long experience and much acquaintance with the practife of a godly life have obtained grace to guide H4 him-

Three forts of (bristians. Ind, 2.7.10,

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keepe their heads and hearts, that they bee neither possessed nor pestered with vaine, idle, vnprofitable & finful thoughts, wifnes, cares and pleafures, as Col.3.1.2. in former time; neither barren and empty of heavenly and holy meditations and affections: fo that they need not aske with that skum and off-scouring of the world, how to passe ouer the long Sommers dayes, and to paffe ouer the long wearifome Winters nights, Pfalme 1, 2, 119.67.

Q. Are not thefe fathers tronbled at all with enill thoughts & vaine desires.

A. Yes; the very best are The best are fomtimes molested with world- molested. ly lulls, as appeareth in the Apostle Paul, by that conflict which he had within himselie; which made him in a most lamentable manner to cry out, O Wretched menthat I am! who hall deliner me from the body of this!

this death! Ro. 7.25.2. Cor. 12.9

Q. What is the second sort of Gods Children?

The second fort, Youg men.

A. The fecond fort, are young Men, that is, fuch beleeuers as are neither vtterly ignorant of the Spirituall war-fare, nor yet fo well experienced in it, as the former fort (called Fathers) are: thefe are accounted (as it were) a middle fort of Christians, neither fo well fetled, nor hauing so much superioritie ouer their affections as the Fathers, nor yet being so infirme and weake as the Babes, in comparison of whom, the Apostle saith, they are ftrong; namely, in resisting Suan, and their owne vnruly defires; of which neverthelesse they be often ouercone, being fomtime in verie good case, and yet shortly vnsetled and dislempered by inward fuggettions, and outward occasions, fo as their life is viually more full of conflicts.

Q. How

Q. How are their minds occupied !

A. In watching ouer their hearts, to avoid finne and the occasions thereof, lest they should be enticed, and so disquieted in their minds, and breake out to the offence of their Brethren, and reproch of their profellion amongst the bad. They grow warie, wearie, and ashamed of anger, impatiencie, fretting, lufting, &c. which were wont to bee common matters with them; but now they pray more often, and earnestly against the same, and have some feare both alone and in companie, to be ouertaken by fuch paffions; they renew their couenant with the Lord, to please him better, when they fee how they haue flipped from their good purpoles.

Q. Doe they neglett their worldly affaires?

A. No, yettheir hearts are not

Practice of the fecond fort.

Prou, 4.24

More of their

not so deepely set vpon them as before, but they looke to the principall, and labor especially to have peace with God. And though they have not the like measure of spiritual strength as the farhers have to be exercised fo constantly in heauely things, and to make God their guide fo seriously; yet they are much delighted with the good examples of fuch as goe before them and give them light. And when they fall of infirmity, they rife vp after some heavinesse and discomfort out of their slumber and fecurity, and complaining thereof with the Spoule of Christ, Cant. 2. 3. doe come to themselues againe.

Q. What be the small sins they

strine against?

Strine against smaller simes. A. The idle and vnprofitable rouing of their braines, dreaming of outward peace, profperity, long life, riches, pleasure, and preferment, vaine wishing

ot.

of that which others have, and milliking of that which is their owne; much like the Apostles, who in their infirmity dreamed of outward profit and promotion: for with such toyes and other like building of castles in the ayre, the diuel had filled not their heads onely, but their hearts and mouthes also.

O. Why must these dreames and wandrings be withstood?

A. Because though they do not fo directly cary vs to il, yet they hinder vs from good; blind-folding the judgement first, and then poyioning the will afterwards. Therefore the labour of their minds in a great part is this, to keepe themselues from being taken vp with fuch froth and fome of vanity: seeing good meditations are not onely hindred, but even estranged, and for the time driven quite away: and so the good spirit of God quenched & grieucdby means of them.

Mat, 20,20;

The hurt of these smaller sumes.

Eph.4.30.

Q. What encouragement have yong Men to maintaine this combate?

what encouragement. A. Very great, for the Apoftle doth not onely tell them
what a glorious victorie it shall
bee to vanquish such an enemie,
but also, that they may be as sure
of it, as if they had got it alreadie. Besides, though this life
may seeme tedious and miserable, yet it is safe and comfortable; and the life which is not
exercised in this war-fare, is a
life full of woe and deadly dangers.

Q. What is the third fort of

Gods Children?

A. They are con pared to Babes or little ones, being yet in the birth, Gal. 4.19. or hanging vpon the brest, whose propertie is to know their Parents, though they know nothing else, and to cry after them, and to call them by their Names (though vnperfectly and with a stam-

Third fort, Children or Babes stammering tongue) and to defire the breasts wherby they are nourished, 1. Per. 2.2.

Q. About What are their

thoughts occupied?

A. How they may be affirred by infallible tokens of the fauour of God, to whom they are deare already; which thogh they know not so clearly as the other, yet they know that it is all in all to them; and do so long after the meanes of their Spirituall nourishment, cuen the sincere Milke of the Word, & are carefull not to displease God in the least thing.

Q. What be the dangers that this fort of Gods children are sub-

iest unto?

A. There bee chiefly two dangers wherinto they are subiect to fall; whereof the one is when they feele comfort, & the other when they feele it not; for when they feele comfort, the vnwonted sweetnesse thereof doth

Thoughts of Babes

a Dangers of this fort. I In comfort. Mat.22.21.

doth so rauss them, that they are ready (to the dishonour of God, and offence of others) to neglect their lawfull businesse, as being a great let to their spiritual exercises; and not thinking the Sabboth, and other sit times sufficient for reading, prayer, meditation, do also seek to spend their whole time therin, and thereby fall into the snare of the diuell, who here will shew himselfe an Angell of light.

Q. What is their danger, when

they want comfort?

dumps, and distrust fulnesse, feasing all was but a shadow & a dreame. Because as yong children that are not acquainted with the rod and frownes of their father, they looke alwaies to be set upon the lap; here the diuell shewes himselfe a roring Lyon driving them into a kind of despaire for the time, especi-

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Difference betweene these canal Men.

Phil. 3.19

Hypoerites have good words. Nu.23.10 Phil. 1.15 Mat. 22.16 Children?

A. Yes verily; for when a godly Man dislikes himselse most, euen then he is far before the best of the other, who have not their thoughts occupied about Heauenly matters (which are tedious to them) but about carnall libertie, pleasure, prosit, long life, reuenge, &c. euen as their speech for the most part is frothy, vaine, idle, vnsauourie, earthly and worldly.

Q. Have not hypocrites and men unregenerat, oftentimes good words in their mouthes?

A. They have no doubt, diuers times verie good words; but it is either by constraint, or of emulation, or out of the pride of their hearts, or for vain-glorie, or some such fleshly end, else they are soone wearie of them; so as it may be truly said, that the the defires and thoughts of the weakest of Gods Children, differ much from others who are not renewed.

Q. But have not Men vnregenerat, sometimes good thoughts

and desires?

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A. Such as are not partakers of the promise of life, cannot thinke or defire any thing in a holy maner, because their hearts are defiled through vnbeleefe; fometime they thinke of good matters,& defire them, but they are not free and voluntarie, but either thrust vpon them as vpon Balaam; Num. 23.24.or caused by feare, as in Pharaoh, Ex. 8.9. 10. or prouoked by others, as the Woman in the Gospel, Luk. 11.28. otherwise it is not pollible, that they should have any good thoughts or defires, feeing their hearts are not purified by Faith, neither haue they the Spirit of Christ, which doth onely worke them.

Good motions but forced. Tit. 1,15

Acts 15.9

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good to the Wisdome of God, by his servant Iohm, to make this distinction, we must not neglect it: besides, it may be consirmed by sundry testimonies & examples of holy scripture, that some are stronger then others, Rom. 15.1. Gal. 6.1. For examples, wee have Moses, Esay, Peter, and divers others, who increased, as in knowledge, and in yeeres, so in Faith, Courage, Zeale, &c.

## CHAP. IX.

Q. A Renot out ward sins and cuils to be renounced, as well as inward enils and corruptions?

A. Yes in any case. Many boast that they have good harts to God, and yet their lives are wicked: but this rejoycing about

Outward fin to be renounced. s.Cor. 7.1.

about our Saluation, or the goodnesse of our hearts, when our lives are stained with some groffe finne, is vaine; wherefore Paul tels the Corinthians, that they must purge themselues as well from the filthinesse of the body, as of the spirit : and lames is bold to fay, that if the tongue onely be vntamed, that one diforder doth fufficiently testifie against a Man, that his Religion is vaine, lames 1.25. and Peter compareth such Men as glorie in the Gospell, and the forgivenesse of their sinnes, and yet line wickedly, to Dogges returning to their vomite, & to swine wallowing in the mire, 2. Per, 2.20 The examples also of Gcds Saints doe teach the fame. Ioseph having purged his heart, would not pollute his body, Genef. 39. David having washed his heart, professeth that he will wash his hands also in innocencie, Pfalme 26. Daniel and and his fellowes were refolued not to defile thefelues, fo much as with the vie of fuch meate and drinke as was vnmeete for captiues, Dan. 1.8. Zachem hauing embraced Christ, and in him the forgiuenesse of sinnes, whereby his hart was cleanfed, maketh open profession, not only to abstaine from the grosse fins which before he had committed; but also to performe the duties of mercy which before he had omitted. Luk. 19.8. These and other of Gods seruants forfaking the fins which by nature they loued, and by custome had long lien in, did plainly shew that they beleeved in Christ, forsaking their old finnes, though they were neuer fo pleasant and profitable vnto them. And Samuel very wifely exhorting the people to repentance, bids them put away Baalimand Astaroth, that is, their outward idolatry. 1. Sam. 7.2.& Inhi

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Mar. 14.4.

Icr. 7.9.

Iohn Baptist chargeth Herod (making profession of religion) to renounce his incestuous Adulterie. And Ieremie tells the Iewes, that it was an horrible abuse of the name of God to professe religion, and come to Church; and yet to sweare, lye, steale, commit Adulterie, and other fuch groffe finnes. By these and many other testimonies and examples of holy Scripture it may be abundantly shewed, that none can be counted truly religious, who do not desire, purpose and endeuour to walke free from offensiue euils, at least if they know them to be finnes.

## CHAP. X.

ZE there any such now li-Juing in the light of the Gospell ?

A. Yes, there be too many, who

I. Many vn

who will needes hope for faluation by Christ, and count them worse than mad that do notso; and yet renounce not open sins, and outward offences; alwhich (for the most part) may be reduced to source sort kinds.

Q. Which is the first fort ?

A. The first fort are grosse offenders, who professing godlinesse in their words, in their deeds deny the fame, 2. Tim. 3. 5.6. These are such as every vile person (who knoweth them to haue made greater shewes of godlinesse, than the common fort doe, and yet not to abstaine from grosse euils) is ready to deride and laugh them to scorne, both to their face, and behinde their backes. Of this fort was Saul, who notwithstanding his pretence of zeale and deuotion inthe service of God attempted that against his own son, which all his servants abhorred. 1. Sa. 14.15. & executed that cruelty

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against

der the Gospel openly eusli.

Foure forts of open offen-ders.

against the servants of God, which none would affift him in but curfed Doeg, 1.Sam. 22,18 It had been better for fuch that they had neuer made any profession at all; yeait had beene better for them they had neuer been borne, Marth, 26,24. except they speedily breake off their finnes by righteoufnesse, Dan. 4.27. and turn to the Lord by zealous repentance, Re.3.13

Q. Which is the second fort of bad professors?

Secondly. 12. norant and careleffe, fall of vaine ezenfes.

A. The fecond fort are rude, carelesseand ignorant Christians, whom not with standing Satan and the deceitfulnes of their owneharts have taught to shift off an admonition or reproofe; and fmoothly to cloake their prophane & vncristian courses of life, & that both in the generall and in the particular.

Q. How in the generall?

A. They fay their hearts are as good as the best mens; though

they

they cannot talke fo much of religion, nor make fuch shew as others do, yet they hope they liue as Christian people ought, and go to Church, and have the good will of their neighbours; and if need were, could get the hands of many for their honesty and though in fome things they faile, yet they hope in most things they ferue God as wel as others; and God have mercy vp+ on vs, if we shall be damned for euery fmall fault; we will fet our good wills to God, and that which we cannot do, weehope Christ hath done for vs; and if the hardest fall out, yet if wee may have but one houre to repent before we die, we trust to do well enough.

Q. How do they deceive their

owne joules in particular?

A If they beereproued for their negligence in reading, hearing of Gods word, prayer, conference, finging of Plalmes,

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&c.they will fay; These be good exercises indeed, but there is a reason in all things, & that they can profit as well by hearing diuine seruice duly read, & a good fermon now and then, as by all this adoe. If they curse, fweare, raile,&c.and be reproued for it, they will fay, they be no Saints, and that they were prouoked to it, and that they have fayd and fworne nothing but the truth. If they be told of the breach of the Sabbath, of the loofenesse of their feruants, they will fay, that they doe as much as law requireth, and as their betters do: and for their fernants, as long they doe their businesse, they have reason to allow them some recreation vpon the Sunday; as for themselues, they are no comgamesters, but having mon good company, they think after Seruice-time, it is not amisse to play a game or two. If they bee told of their brawles and bitterneffe

nesse with their wives, they will answer, that there be sometimes houshold words between them; yet it lasteth not long, though it be often, neither have they had their neighbours often to set them together, they thank God. If they be told of mingling their wares, putting away bad for good, and such like; Alas, say they, the world being so bad as it is, we are faine to doe this, or else wee could not live; and so for every sinne they have a shift.

Q. Is it expedient to lay forth

such speeches as these be?

A. It is very expedient, and that (to omit others) for these two reasons; first, that such as vse them, may see their own sottish subtilitie, and bee ashamed thereof. Secondly, that they also may be admonished, who (being readie out of the sharpnesse of their wit, to laugh at the homlines of these mens words) area great deale too, like them

It is meet to lay open their shifts. indeed and practice.

Q. Which are the third fort of

bad professors?

Third fort, a forme of godline se.

A. Such as keep within some compasse of a civil life, yea, who doe take some course also for the outward exercises of religion; and yet do fuffer and nourish in themselues, and that vnder the name of infirmities, such groffe euils, as will not fuffer them to come within the account of true beleeuers, and beloved in the Lord: thefe are like the Ifraelites, whose goodnelle was as a Morning dew, Hof. 6. 4. In their trouble they will feeke the Lord, but are fuch as are not willing to finde him, Mic.6.6.they flatter God with their mouthes, but their heart is not vpright in them, Pfa. 78.36 They rebuke others sharpely, and themselves hate to be reformed. Pfal. 50. Mat. 7. These are as farrefrom the Kingdome of God as the two former forts; and

and by so much the further , by how much in their owne conceits they are nearer thereunto. For of these it may be verified, as God faid of the Pharifies, that the Publicans and Harlots goe before them into the kingdome of God. Mat, 21,31.

Q. Which are the fourth fort of bad professors?

A. They are froward and vncharitable persons, soon ripe (in their owne conceit), and foone rotten in the judgement of the godly wife. These are fore stumbling blockes and offences to many, who feeming to be of the forwarder fort, make it a peece of their religion to censure others; and cannot brooke any that differ from them in judgement(euen in matters not of the greatest momet), though otherwife better then themselves. These are such as find fault with and mislike something in enery mas ministery; til at last (resting

Fourth fort, rashly zealous censurers in no mans) they become a prey to Satan, and to schismaticall and feducing spirits.

Invedmate Liuers.

2. Thef. 2.6. 1.Tim, 5,13. O. Who come neare to thefe?

A. Such as goe for zealous professors, and yet live inordinately without attending vpon an honest trade, being idle, vnprofitable, busie-bodies, counting it godlinesse to talke of the faults of other men, to please themselves and the company: and yet in their dealing are found as bad or worse than many civill men, that make no fuch profession of religion; for no perswasio remitting any part of their owne due to such as are in their danger. These are full of brawles and bitternesse, vpbraiding and crowing one ouer another, boasting of their owne goodnesse, and complaining of their wrong in al companies, taking al things in the worst part, giu ng currish answers; feeding their eyes with vnchafte looks, daring

Prou. 20.6.

daring for commodities fake to depart from duty, and carrying about with them fuch other bad qualities, though fubtilly couered.

Q. Bee there any other difor-

ders in professors ?

A. Yes, there is much heartburning and many great broiles and that for trifles; great earnestnesse in worldly dealinge, and no leffe deadnesse of heart in matters of God and of faluation; nimblenesse and vnwearinesse in the one, as if they were matters of life and death; and irkesomnesse and redionsnesse in the other, as if they were not worth the while: great vnquietnesse in the familie vpon small occasions; yer breeding peeuishnesse, strangenesse, sowrenelle, neglect or abuse of Gods feruice, and sometimes flat separation from bed-and board, And where better agreement is, yet the one is little the better for

Sundry other disorders in professors. Prou, 11,20

z. 7ct.3.7.

for the other to Godward in knowledge, faith, patience, repentance, by reading, praying, conferring together, and watching one ouer another for their mutuall good.

Q. How else doe professors de-

ceine themselnes?

Many other blemshes

Fph.5.4. 1.Core'7.29 30 31.

1.Pet.3.3.

A. In giving themselves to liberty in their merry makings; to iest & talke what soeuer they will, fo it bee not meerly impious, though otherwise vnprofitable, and of ill example. Also in resting in the commodities, pleasure, preferments, and imployments of this life; as if there were no better things to bee thought vpon, and to be looked, longed, and labored for. Againe others pleasing themselues in fumptuous apparell, and other outward ornaments, till they displease God & all good men, with the great weakening of their outward estate, and much more to the cooling & quanching

ing of all grace and true godlinesse. Moreover, others though they feeme fo zealous for themfelues, that they will beare with no sinne; yet they wil beare with and bolfter out their children (and fuch as they are partially affected to) in their sinnes, and fuffer them to dishonour God, and run into scandall. Finally, others nourish deadly suspitions, and too hard conceites of many better then themselves, and doe most imperiously censure them, contrary to the rule of the Apoftle, Iam. 3.1. (which vnguided feuerity doth no good); whereas if there were a fault, they should rather in the spirit of mildnesse admonish them, and not deceive thefelues, by counting bitternesse, zeale; and vncharitablenelle, Christian courage. What reckonning is there to bee made of the religion of these men? Wherefore let them not glory and please themselves in

1.Sam 2.29.

1.Cor.13.5.

Gal. 6.1.

Ier.4.2. Iam 4.8. Pro.30.12. in the feruing of God, praying in their houses, hearing of Sermons, vntill they have broken vp their fallow ground, and washed their hearts from these iniquities, and cleansed their hands of these grosse euils.

## CHAP. XI.

Re all dammed and out of the state of grace, that commit any of these sinnes? and may not many such offenders not withstanding their saults, be the children of God?

Godly falling into some of these yet repentA. Yes no doubt; for none are so pure, but they are subject more or lesse, to gather up the common corruptions and sins of the time, and to lie in them for a season, as well as they that are not thought so holy. 1. King. 8.4. Pfal. 19.12. Pfalm. 130. as Noah, Lot, Sampson, Danid, Salamon, Peter, &c. Wherefore God

God forbid that we should say, that all such were damned and out of the state of grace that comit such faults; if they repent afterward, as certainly they will, if they belong to God.

Q. Why then should wee make such differences of men, and why should one bee shoaled thus from

another?

A. Because God himselfe hath made a difference, Pfal, 1.2 and Pfal. 50.16. Eccl. 9.2. and in other infinite places of Scripture; and therefore as we may not put a funder those persons whom God hath ioyned together, so we may not joyne them together as one, whom God ath put a funder, and betwixt whom hee hath made fo great a difference in his word. Besides, though the best professors may fall inrothe fins of the vingodly, yea, and lye still in the same loathfomnesse for a feason; yet ithath beene, when they have

Yet there is great differeme. 2.Sam.11,2. Iof 18,25,

not carefully held on their Christian course, but have given themselves the bridle, and suffered their hearts to run too farre after that which they tooke pleasure in; not so wisely anoyding the danger as they were wont. And when they have fallen, it hath plainely appeared, that it was their infirmitie, and Satans malice, taking them at the aduantage; rather then that they were given ouer like wicked men, to commit sinne with greedinesse, and to lie therin without conflict or remorte of conscience.

How godly after falles behave themjelues. Q. How appeareth that?

A. Because being awakened and come to themselues againe, they are amazed, and tremble to thinke what they have done; and can have no peace within themselues till they returne: and being got out, are made more warie and vigilant against the like another time; as appeareth plainely

plainely in the fong of Salomon, Chap. 5.7. and 3.4: and in the example of Danid and Peter. Whereas the vngodly are either without sense, & lie snorting in their sinne, like Salomons drunkard, Pr. 23.34.35. or else their goodnesse is like the morning dew, and quicky vanisheth and cometh to nothing, like a morning cloud: as the examples of Pharaoh, Herod, King Agrippa and divers others do declare.

Q. Have such as feare God vnfainedly a certaine warrant, that they never shall fall into any re-

prochfull sinne?

A. They have no absolute warrant, but onely so far as they walke in the waies of God, and (as the Prophet Habacuck aith) stand upon their watch: and as Paul speaketh, keepe their spirituall armour close buckled to them, Pfal. 91.11. Habak. 2.1. Ephes. 6.10. For as we have examples of some of Gods deare children

2,53,12.13. Pfal.51.1. Mat.26.75.

Hof. 6.4.

what warrant of not falling.

children that have fo fallen; fo haue wee examples of many others, who never fell into fuch reprochfull finnes after their conversion; none of the Patriarks that lived before the floud but Noah: none of the Apostles but onely Peter; to fay nothing of Abraham, Isaack, Iacob, Mofes, Aaron, Caleb, Iofnah, Phinees, Samuel, and a number more, both in the old and new Testament: and it is not in vain that Peter, who had the most wofull experience of his owne weakenesse, doth by the Spirit of God, when he had fet downe that golden chaine of Christian vertues, make this golden conclusion: Wherefore brethren giue rather diligence to make your calling and election fure; for if ye do thefe things; ye shall neper fall.

2. Pet.1.10.

O, How commeth it to paffe then, that they do fall into these Comes ?

A.Be-

A. Because they walke not warily as hath beene faid; for he that walketh fincerely, walketh furely, Pro. 1 0.9. When Shemey out of a couetous mind to recouer his feruants, passed the bounds that were fet him, did he not justly fall into the difpleasure of Salomon; even to the lotle of his owne life. 1. King. 2. 36.37.&c. when Sampson to fatifie his carnall lust with Dalila brake his couenant with God, was he not justly given oner into the hands of the vncircumcifed, Indg. 16,21? Euen fo when the faithful to please themselves doe passe the bounds which God hath prescribed, and break the covenant made with him, they fall into his just displeasure, and for a time are left in the power of Satan.

Q. Why doth God suffer his to

A. First, to the end that they who otherwise would be proud and

By what meants they fall.

Why God let his to fall. 2.Cor,12.7.

and puffed vp with a conceit of their heanenly graces and priviledges, might be truly humbled and beaten downe for grieuous falles are the most foueraigne phicfike against spirituall pride. Secondly, this serueth to magnifie the riches of Gods mercy, and to make the faithfull love him the more, for the pardoning fuch hainous offences; and to be more carefull in watching ouer themselves, and giving warning to others, Luk. 7.47. lob. 21.15 Pfal. 51.13. Thirdly (which is the same in effect ) it admonisheth fuch as stand, to take heed they fall not, Ro. 11.20: 1. Con. 10.12: & the most firong, that they prefume not of their owne strength, seeing it is God that worketh in them both the will and the deede, even of his good pleasure, Philip. 2.1 3. Lastly, it ferueth notably to comfort the weake christian, who otherwise would have beene vtterly difcouraged. couraged, and despaired of his owne estate; who now may co-ceiue hope, seeing men more excellent then himselfe fall into such greeuous offences, and beholding the mercy of God in forgiuing their sin, being committed of infirmitie.

Q. What is a sinne of insirmi-

A. When a true beleeuer being transported by passion, carried away by company, or blinded by fome other occasion, either forgetteth what hee hath learned, or else remembre thit so weakely, that it standeth him in no flead: though there be often an inward repining of the conscience halfe asleepe, against it in the very act : and alwayes a true remorfe and mourning af terward; neither of which is in any vnbeleeuer, I . Sam. 24.4.5. and 25.13.32. Matth. 26.74. 75.Cant. 5.2.

## CHAP. XII.

Q. MVst not the heart thus
purged from grosse corruptions, bee carefally kept in good
plight?

The heart 1 purged mnst be so kept .

[am, 3.11,

A.Yes without question: for as veffels once feafoned, if they be not still kept sweet, willin time waxe musty againe, and as wells and springs, after they be digged, if they be not scowred and clenfed, will gather corruption, and fend forth vnfauourie and vnwholfome water: fo it is with the heart of man; and so much the rather, because that besides the naturall and inborne pollution that is in it, there is the enuious man who neuer fleepeth, but seeketh night and day to pollute and defile it, Mar. 13 25. 1. Pet. 5.8. Therefore Salomon faith, Keep thy heart with all diligenre, for there-out commeth life, Pro. 4.23. that is, the actions of life either good or bad,

bad, according as the heart is kept cleane or vncleane, Matth. 12.35, and 15.18.19.

Q. Is this an easie thing to

doe ?

A. This is no idle occupation, but a matter that requireth much labour: for sinne is not shaken off as a burre that hangeth on our cloathes, but it cleaueth fast vnto vs, yea it is borne and bred in vs; and therefore being (according to our common prouerb) Bred in the bone, and spread throughout all the powers and faculties of our foule, it wil not easily be weeded out of our flesh. For this cause the Apostle exhorting the Chri-Aian Iewes to runne with patience the race that is fet before them, doth cal vpon them to cast off euery thing that preffeth downe, and especially the sinne that hangeth fo fast on, Hebr-12.T.

Q. Why must such paines bee taken

Tokeepe the heart is a great worke.

Gen. 6. 5.

taken to keepe the heart in good plight?

Why the heart must be so kept. A. Because as an ill gouerned heart, let loose to folly, wandring and wordlinesse, maketh the life finfull and vnprositable;

the life finfull and vnprofitable; fo a well ordred heart will not furfet of fuch conceite, nor fuffer the affections to stray farre, nor willingly harbour euill lufts; & if they do creepe in by stealth, it

Rom, 6, 12,

will not suffer them to nestle there; but purge them out, before they have poysoned the same vncurably. Besides, without, this labour of looking to the heart, we shal not have it ready and at commandement in the chiefe duties of Gods service, no

nor indeed in any good duty at all. For because we give it leave to wander vnseasonably after the world, it is in a maner wholly to seek when we should serve

God by meditation, prayer, reading, hearing, conference, or any

ding, hearing, conference, or any Christian and holy dutie; euen

25

as a scholler enured to loyter, and runne away, will hardly be [1:r.23. brought (by any correction, perfwafion or encouragement) ferioufly to minde his booke a-

Q. Is is enough to doe this by fits and ftarts, when the good

moode takes vs.?

A. No, in no case; for we are commanded to meditate in the Law of God day and night: to teach it our children, to binde it as bracelets about our armes, to make the word of God our daily marke to aime at, to rejoyce alwaies, to pray continually, in all things to be thankefull; else we shall not enjoy the one halfe of that sweetnesse which God bequeatherhynto vs. Sec Exod. 73. Num. 1 5. Deut . 6. Pfalm. 1. and 119, Ephef, 5.26. Phil. 4.1. and I. Thef. 5. Phil. 4. &c. And Pft.119.9. hee sheweth that it is not possible for any servant of God to cleanse his way, except K there

This must be a conftant worke, not by fits.

there be a (daily) taking heede therunto according to the word of God.

Q. Is this cleansing of the heart

perfect ?

This is not perf. Et, but the best bane defects. feruants of God carry about them (as filthy rags) Esa. 64. the remnant of finne. This made Danid cry out, Who can under-

ftand his faults? clense me from my secret sinnes, Pfal. 19.11.& in another place; O Lord, if thou dost straightly mark iniquity, O Lord who shall stand? and Esay confesset as before, that we are

Pfal.130, 3.

ousness a refuse or rotten rag, cast aside upon the dung-hill, E-fay 64.4.5.6. and Paul mournfully complaineth, saying, Wretched man that I am, who shall

all vncleane, and all our righte-

deliuer mee from the body of death! Rom. 7.24. Let this point be marked, and let them that

charge vs to challenge a puritic to our felues, confider it, and be ashamed ashamed.

Q. What is then the priviledge

of the godly?

A. Howfoeuer, by that which hath beene faid, some may imagine, that there is litle or no difference, betwixt the godly and the wicked; yet let vs know, that to have the heart renewed but in measure, so it be in truth, is a benefit of greater value, than all the world befides; and the meanest person that liueth vpon the face of the earth, having a heart so clensed, is infinitely more happy than the most glosing & glorious professor that is destitute of it, as appeareth, Luke 18.13. And no maruell, feeing the ouercomming and found labduing of our corrupt affections (namely, wrath & reuenge) is of more value, than the subduing of a whole Citie, Proner. 16,32.

This small measure is a great grace, Gal, 6, 15

K 2 CHAP.

## CHAP. XIII.

Q. Is it enough to renounce all inward and outward e.

To do good is more harder precious.

A. No: for we must not onely cease from euill, but do good, Efa. 1. 16, 17. Neither is it enough to put off the old man, that is, corrupt thoughts, and deceineable luits, but wee must be renewed in the spirit of our minds, and put on the new man which after God is created in righteousnesse and true holines: neither onely must we cast off lying, but speake every man the truth to his neighbour; neither is it enough for the theefe to leave fealing (for idlenetle is theft before God), but he must also worke with his hands the thing that is good, that hee may giue to him that needeth, Ephe. 5. 22. 23. And this part of a Christian life as it is more hard,

fo it is more precious and beautifull than the other, for though it bee an excellent thing to abstraine from euill, yet it is a more excellent thing to do good.

Q. What generall rules are to be objerued for the obtaining of a

godly life?

A. There bee two generall rules: wherof the first is a cleare and certain knowledge of those duties which God requireth at our hands. The fecond, a care. full practifing of that which we know; which two our Saujour Christ ioyning together, saith, If you know these things, blessed are you if you do them, lob. 13.17 For ( to speake first of knowledg, ) as a man cannot be a practicioner in any profession except hee know it : fo much the lesse in the professió of christianity, being the most holy & heauenly profession in the world.

Q. What understand you by

knowledge?

K 3 A.Such

Two rules for leading a godly life. 1. Knowledg

2.Tim .4.7,

A. Such an inlightning of the minde with the vnderstanding of the will of God, set downe in his word, touching the good which wee are to doe, as is ioyned with a spirituall wisdome to apply and referre the same to the well ordering of our particular actions: and thy knowledge must bee ioyned with faith, that the other duties of patience, temperance, &c. may bee the better practised, 2. Pet. 1. 1.

Q. Must there not goe with this knowledge a delight?

Q. Yes: for Sa omon faith, If knowledge once enter into thine heart, and delight thy soule, then shall counsell preserve thee, and winderstanding shall keepe thee, and deliver thee from the enill way, and from the man that speaketh froward things, Proverb. 2.

10.11.&c. Hence it is that many (otherwise learned and witte) are farre from a godly life indeed.

There must be a delight with know. ledge.

indeed, because their hearts are not led by the Spirit of God, to loue and delight in the heavenly knowledge of his facred wil; which made David being a yong man, more wisethan his politicke enemies, and of more villerstanding than his ancients in yeares, and learned teachers, Pfalme 119.98.&c.

Q. What is the second rule to leade us to attaine the life of true

beleeners?

A. The secondrule is practife, or an endeauouring to follow that which wee know; and (as Paul speaketh) to keepe a good conscience before God and before men alwayes, this is that living by faith, fo much commended). And this practife is both inward and outward:inward, when in the re olution of our mindes, and in the desire and purpose of our harts, we doe that which is acceptableto God, Pfalme 119. 10. Acts

K 4

Second rule in practice. Act. 14.16. Colef, I.10 Heb.13.18.

Imward readine fe of beart.

200

Alts 11.23. Dan. 1.8.

(hed in vs?

Zcale a belpe bereso.

A.By remembring that we must loue the Lord with all our heart, foule, and might. Deut, 6. 5: and that therefore this bufinesse ought not to bee gone about with coldnesse and deadnesse of spirit. Ierem. 48 10.but foas we may fay in fome meafure with the holy Prophet Da. uid, or rather with Christ the prince of Prophets, The zeale of thine house bath eaten me up Joh. 2.17. And herein our affections

practice to bee kindled and nouri-

Q. How is the grace of inward practice come by?

must be stronger or weaker, according to the greater or lesser goodnetle of the things we goe

A. It is the free gift of God, through faith in lefus Christ, who hath not onely taken away the guilt and punishment of our

finne,

This is gra: 21 by faith.

about.

finne, and made vs partakers of 1. Cor. 1.30 his righteoufnesse and glorie; but also given vs grace and will to loue pietie and goodnesse; and power, as to kill finne, fo to quicken vs to newnesse of life.

Rom. 6.4.5.

Q. What Say you to the out-

ward practife?

A. As we defire inwardly, 6 must weende auour outwardly to doe good, not staying our felues in our good defires, and readinesse of heart to do well in all our particular actiós; but alfo to make all the members of our bodies weapons of righteoufnesse, Rom. 6:12.13. having our conversation in heaven, and making godlinesse occupation and trade, giving no offence in any thing. 2. Cor. 6.3.01

Q. What vertues are requisite to practife, to further vs in thefetwornles?

A. There bee three vertues especially, K S

2. Practife is ourwerd in action.

3. Vertues to fet forth practife, especially that serue for this purpose, whereof the first is vprightnesse and sinceritie. Secondly, deligence and industrie. The third, perseuerance and constancie. These three must alwayes accompanie and attend vpon our knowledge and practise of the will of God.

Q. What is vprightneffe?

1 Kpright.

A. When in truth and finglenesse of heart wee love, chuse, defire, and doe any good, and fhun any euill, because God commandeth it, and is glorified by it; and not chiefly in any carnall respect what soener, but so as we may fay with the Apostle that in singlenesse of heart we feruethe Lord, Alts 23.1.2. Corintb. 2.17. For there are many starting holes in the denne of our hearts; and men are daily deceived, being brought many times to be earnest in good caufes by friendship, company, vaineiglorie, priuatecommoditie,

I. : 17.9.

Net for carmall respects:

ditie, love of wife and children, feare of punishment, hope of preferment, and fuch like; an example whereof wee haue in Ichu. Hence it cometh that many who have a long time pleafed themselues in their courses. do at last cry out against themfelues and fay, All was but done in hypocrifie. Wherefore feeing there bee so many starting holes in the den and darke corners of our hearts, and fo many false practifes by which we may deceiue not onely others, but euen our owne foules also; let vs labour in the cleaning of our hearts, aboue all things to purge out this leaven, Luke 12.1.1. Cor. 5.6. 7.8.

Prouric.9

## CHAP. XIIII.

O. HOW Should wee looke to attaine to this, seeing Paul himselfe came short of it? A.It How to attaine victory (in measure) ouer sinne.

A. It is true, that Paul did not obtaine a full and perfect victorie ouer his owne corruption, to the end he might neuer wanta marke of his owne vnworthinesse, and of Gods free mercy; and that he might still be humbled, and finde sweetnesse in the forgiuenesse of his sinnes: yet the grace of God kept him from falling away, and lying in groffe iniquitie after his conuerfion; and whofeener doth often and earneftly (with Paul) beg this victorie at the hands of God, the grace of God shall be fufficient for him in his meafine, as it was for Paul, Rom. 5. 1 q.and 8, 30. 2. Cor. 12.8.9. 1. loh. 1. 4.2. Chron. 16.10.

Q. What be the other two vertues, which further the practife of a godly, life? X. 9

A. Diligence and constancie; touching the first whereof Peter saith, give all diligence to joyne with your faith vertue,

2. Further rance to praetife is diligenie. &c. 2. Pet. 1.5. And if so great diligence bee required in anoy-ding temporall danger, as Salomon sheweth, Proverb. 6.1. &c. how much more in anoyding eternall damnation, & seeking eternall glory? Touching the second, lames saith, Heethar looketh into the perfect law of libertie, and therein abideth, shall bee blessed, lam. 1.25. See Mat. 24. 13.2. Thes. 3.14.2. Tim. 2. Revel. 2.10.

Q. What is the benefit of indufrie or doligence.

A. It makes men ready to take all occasions of doing some good, and shunning euill; not onely that which is grossy cuill, but also all idlenesse and unprofitablenesse, wisely redeeming the time while they may: and that with much more gaine than others doe, who like sloth-sull and unthrifty persons, patte ouer their time unfruitfully, for the satisfying of their soolish appetite

3. Is constan.

Gaine of diligence.

Eph. 5 16.

appetite for the present time.

O. What is the benefite of confrancie?

Gaine of con-

francie.

Rom.2.19. A&. 20,24. 1.Tim. 6.6.

A.It both keepeth the heart & life in that good tune, which by diligence is attained; and alfo makes men more fruitfull, fo as their later yeares waxe still better then their former, till they have finished their course with joy. For being once acquainted with the gaine of godlinesse, they are like prouident and thriftie Merchants, who being set voon their profit, suffer not their mindes to range after pleasures, but busily follow their trade which bringeth in commodity:

Q. What is the benefit of both

weaned from much droffe; and

these vertues ionntly?

A. These two bring great things to passe, as in what soeuer Guine of both thefe. else they beevsed, so especially in the practife of a godly life: for first, hereby the heart is

many

many worldly lufts, which if they might bee lodged in it, should greatly annoy it. Besides, fuch as have these vertues, are much more readily disposed to any good dutie, than they who being content with any vncer- Mar. 13.21. taine and deceineable perfwasion of Gods fauour, give not themselues with all diligence and constancie to hold fast and increase their spirituall comfort.

1.Pet. 1.10.

Q. What is the danger of stoth and incoustancie?

A. They that doe not diligently and constantly buckle themselues to one good worke or another, shall never finde that sweete fruite of their lines which otherwise they might and should; but by their negligence and inconstancie shall by little and little plunge themfelues into fuch a deepe vnfer lednesse, asit will bee hard for them to rife out of againe.

Dangerby Brib and inconstancy. Act. 20.20.

There-

Therefore Salomon in one short fentence joyneth diligence and constancie together, faying: Let the feare of the Lord be in thy heart continually: or all the day long: which is as much as a diligent care to please him', with constancie and continuance therein, Pron. 2 3.1 7. and not as many, whose care is onely to spend the morning or some part of it, or of the atternoone well in prayer, hearing of Sermons, or reading of good bookes, or performing some good dutie of piety, mercy, or about their lawfull-calling, and do let loofe their hearts, all the rest of the day without bridle to range after their pleasures and lusts, and to follow their worldly profits, & that with greedinesse.

that with greedinesse.

Q. You told me, Chap. 13. and

9. that there were specially three vertues tending to the furtherance of outward practise: now tell mee. What other vertues bee

there

Ephel. 4 19.

there tending to this end?

A. There be two other befides, whereof the first is humilitie, the other (being of neare affinitie with it, ) meekenesse : which two vertues our Saujour Christ willeth all Christians to learne of him. Mar. 11.29, and these two fruits of the Spirit are necessary at all times, and in all actions (enen when wee shew most courage), & without these all good gifts lofe their beautie and credit with fuch as behold them, and keepe true comfort from fuch as have them.

Two ethere vertues need full in the prastife of godlineffe. meekeneffe. and bumilitte. r Pet. 5.5. Gals 23.

CHAP. X V.

2. VV Hat particular du-ties of the first table are chiefly to bee observed of them that desire to leade a godty life ?

A. They are chiefly ten: that Enowledge. is to fay; knowledge, trust, hope patience,

Particular duties towards God in the first commandement.

Pfa. 19.1.7.

Acknowledgment.

patience, ioy, thankfulnesse, request, loue, desire of Gods prefence, reuerence. & feare; knowledge being the light and life of all the rest, consisting in these two things: first, that we feeke to know God, as in his word & works, he hath, and shal reueale himselfe to vs touching his esfence and nature, attributes and properties, person and works; as his decree and the execution thereof, in the creation and gouernment of the world: al which are fet downe in the Scripture, and explaned in divers learned Treatifes and godly Catechifmes. Secondly, that weacknowledge, that is, in heart allow, yeeld and confent to the truth of thefe things which we know of him: for then wee shall fay with the Prophet, Whom have! in heaven but theo? and I have defired none in earth With thee. Pfa. 73.23. Q. What springeth from hence?

A. The

A. The other nine duties: For we thus cleauing to him by knowing our felues to bee fafe vnder his wings, do cosequently, first, put our confidence in him in all our necessities. condly, hope & looke for helpe. yeathough meanes be wanting. Dan. 3.15. Thirdly, are patient without murmuring, till helpe do come, Pfal. 30.9. Fourthly, do foundly reioyce, as knowing that both affliction and prosperitie do come from him as a father, & that for our great good, Phi.4.4. Fifthly, therfore we are thankefull and praise his name. Sixthly, wee are encouraged to make request to his Maiestie, for the continuance & increase of his mercies. Seuenthly, we are affected with the love of him, Loue. more than of wife, child, or any thing or person in the world befide, Philip. 3.8. Eightly, we do Defire. desire his presence in heauen, which shall bee with fulnesse of

Other duties in the firth comandement

Confidence.

Hope.

Patience.

Reioyeing.

Thankefulnes

Requef.

1.Tbef . 5. 18.

Gen, 17.1. I. Pet, 1,17'

ioy for euermore. Ninthly and laftly, we are drawne to behaue our felues more reuerently and vprightly before him, then before the greatest potentates in the world; and are prepared to walke as in his presence with a child-like feare and reverence all the daies of our life.

Q. Thefe ten duties belong to the first Commandement : what duties doth God require in the se-

cond Commandement?

Duties in the I Commandement .

A. As the first commande. ment requires those duties of holineffe which we owe directly to the person of God, being meerely inward and spirituall: to the fecond Commandement requires all the duties of holinesse which wee performe to Godoutwardly, both in publike and private; as hearing, reading, praying, falling, holy featling, conferring, admonishing, comforting,&c: which though they be outward and hely actions,

yet they must be performed in'a spirituall manner!, not rashly, lightly, hypocritally, coldly, vnreuerently, orany way drowfily, heauily, and unprofitably; but with due reuerence, humilitie, finceritie, and chearefulnesse, not suffering our mindes to run vpon our profits or plea- Ezek. 33.31 fures, or bending our wits captiously to misconster that which is delivered.

Q. How must wee heare the words

A. First, wirh due preparation, Laying aside (as the Apoftle faith ) all filthineffe and superfluitie of maliciousnesse. And coming in faith with an humble and hungry foule, confidering whom we ferue, and what we goe about, lam. 1, 21, 2. Pet. 21.1. Act, 10.33. and 26, 18. Secondly, in the action it selfe we must marke diligently with all our foules, that we may be touched and affected according to the

Reu. 7.4.

How to beare the word.

Mat, 13.19. Act,16.14.

A. First, we must come in our wedding apparell, decked with the robes of faith, and repentance. Secondly, in the act it felfe we must be heavenly minded, and much comforted with fuch spirituall dainties. Thirdly, afterwards we must be thankefull to the giver of fuch pretious things, and shew the strength our foules have received from

them

1.Cor. 2.7' A& 17.11.

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Mat. 22,23.

Pfal.10:

A@8.29.

them, by walking more holily before the Lord for the time to come; and so all other duties.

Q. How is prayer to be made?

A. First, we must seriously weigh Gods almightie power and fatherly affection towards vs in Iesus Christ, as the second person. Secondly, from hence we must endeauour (even while we are pouring out our prayer to him) to seele our selves effectually mooved to lift vp pure hands to him with chearfulnes. Thirdly, receiving a blessing, be made more ready to pray often

with thankef-giuing.

Q. What doth the third com-

mandement require?

A. The third Commandement requireth that not only at Church, and in the duties of Gods worship; but also every where, and in all things, as well in prosperity as adversity, wee glorise God both with our hearts and with our tongues,

Eccles 1. Psal.65.6. Psal.6.8.

1.Tim. 2.8. Phil. 4.6.

2.Sam. 6.20

r.Tim. 2.8.

Tob. 1.21. &

1. Pet. 3.15.

(which

	mandement, and with our holy
	behauiour, Luk, 1.75. Job. 7.19.
	1. Cor. 10. 31. labouring also
	to perswade others to the same.
	Q. What is most especially re-
Oath.	quired in an Oath.
a - a link	
	A. First, that it be taken in
Icr.4.2.	truth; simply & plainly without
	equiuocation, fraud and deceit.
	2. That the matter be just, right,
	& agreeable to the will of God.
	3. That it be vsed in judgement,
Hcb,6,16.	that is aduisedly, & with grave
	and due confideration of the
	matter, end, and all other cir-
	cumstances which belong to:a
	lawfull and halveach
	lawfull and holy oath.
	Q. What other thing requi-
	reth the third commandement?
Other duties	A. That in beholding the
in the third	workes, we take a fweet feeling
commande-	of his maiefty & beauty shining
ment.	in them, reioycing with reue-
Ad. 8. 31.	rence that he hath given vs fuch
	variety of cleare glaffes to be-
FULL S 17 5	hold his face in: and this should
	moue moue
	formy) . I mote

The Practice.

(which is proper to this Commandement) and with our holy

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LIB. 2.

moue vs in al our actions to beware of hypocrifie. For as we fee him vnperfectly & in a mirrour; fo he feeth vs most clearely and immediatly.

Q. What doth the fourth com-

mandement require?

A. That on the Lords day all our owne wayes, thoughts, defires, words and workes, (though otherwise lawfull, honest, and necessary) be (as much as is possible) laid aside, much more al vaine exercises and pastimes; and the whole day spent in duries of holines and mercy, both privately and publikely, alone, and in company.

Q. What heipes have We here-

unto?

A. For the anoyding of that tediousnesse in weldoing wherunto our nature is prone, the Lord hath left vs variety of spiritual exercises, more freely & throughly to be performed then at other times: as first, publike

Luc.12.1.2

Pro. 1 5.3.

Efa. 58,13.

Nehem,13.

Ezek.20.

L exer-

exercises of religion in the asfemblies of Christians . Secondly, mutuall conference with others of good things. Thirdly, workes of mercy; as visiting the ficke, releeving necessities, reconciling those who are at variance,&c. Fourthly, meditation with our felues on Gods works and on the word we have heard and on his wife and mercifull regard ouer vs. This wife and mercifull regard of God ouer vs, if it cannot moue vs to praclife this part of holines (whatfocuer our excuses be) we plainly shew that our minds are earthly and carnall, and that we doe but fauour our felues in worldlines or profanenes, idlenesse, and ease, when we reason against it, as being too precise.

CHAP, XVI. I Hat observe you out of the fecond table

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to this purpofe,?

A. Generally this, that feeing the duties of piety and holinesse to God, and the duties of righteousnesse & mercy to men are both alike commanded : let no man dare to dis-ioyne those in practife, which God in precept hath joyned together.

Q.Why gine you this cantion?

A. Because there be many who have a delight to reade & heare Gods word, and to bee in good company; who doe pray duely in their families, and yet are verie negligent in performing the duties of mercy:as liuing peaceably in mariage, reuerencing superiours, shunning rash judgement, and such other duties of righteousnesse and loue. On the other fide, fome are very courteous and friendly in their behauionr, and iust in al their dealings with men, liberallingining and mercifull to the poore and yet make litle or MATTER! L2

Duties to God and man must not be Separated. Mat.22. 39 Mat. 19.6.

Iam, 1,27.

Manyrelio gious vn. righteons: many righteous, irreligious.

Mat. 22.26.

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Hypetrites

no conscience of the duties of piety, howsoeuer they haue a care to satisfie the law in comming to Church.

Q. Which of these two kinds

are the worft?

A. They are both very bad; and although fuch civill professors seeme to bee further off from God, and from the kingdome of heaven; yet the other give greater offence to menon the earth, and are more properly tainted with that sin of hypocrisie, which God hateth.

Q. What generall duties are required in the second table?

these two; loue to all men (euen to our enemies) and brotherly kindnesse to Christians, are (as it were) the roots from whence the rest do spring.

Q. What observe you out of

the fift commandement?

A. There be divers forts of uperiours and inferiours, & of mutu-

Rom. 2.2 4.

Loue to all.
Brosherly
loue to Saints
Heb. 13. 1.
Mats. 44
Heb. 13.
Summe of
the fifth
commandement.

mutuall duties of the one towards the other, fet downe almost in cuerie Catechisme, which were too long to recken vp in this place; and therefore I willingly omit them, and refer the Readers to those Treatises.

Q. What are the generall du-

ties of our inferiours?

A. They are chiefly three, whe eof the first is subjection, consisting chiefly in a voluntary acknowledging of theselues to be inferiours to the other by the wise and holy ordinance of God for their owne good. The second is reuerence and modeslie in speech, gesture and countenance. The third, (which belongeth also to the superiours) prayer to God for them, and thankfulnesse for the good we receive by them.

Q. What are the general du-

ties of all superiours?

A. They are chiefly two; whereof the first is lenitie, and

2. Duties of superiours.

gen-

duties of m. feriours.

Rom.13.1.

1.Pet.3.1.

1,5115.16.

1 Thef 5.25

towards the wicked and peruerle: whereunto may be added that they must goe before them in al innocency and example of good life. Pfal. 101. ver. 2.3.4.

Q.What doth this comandement require in respect of a mans selfe.

A. In this commandement every one is charged to have a care and conscience of his owne honour, and so to carry himself in the place which hee holdeth, (whether as a superiour, or an inferiour, and there is no man but in divers respects he is both an inferiour and superiour, that he may have honour of all sorts, both of those that bee above him, and of those that be beneath him.

Q. What doth the fixth commandement require?

A. Not onely that wee hurt none, but moreouer that wee shew mercy by all means to the

Duty to a

Nehe, 6. 11.

f. Commandement; care of life, bodsly, spirituall.

life

Luc.10.33.

life and body of our brother, but especially that we have pity and compassion vpon his loule; and both by example, and all other meanes to procure the good and faluation thereof, feeking opportunity to win one another to God, & to strengthen them that are wonne already, I Cor. 10.33. Heb. 10.24 cutting offall occasions of discord and contention, though it be with departing from some of our owne right. Gen. 1 3.7. and the like care wee are to have of our owne bodies and foules.

Q. What doth the seuenth

commandement require.

A. That we keepe our owne bodies & minds pure and chaft: the minde from all violeane thoughts, lufts and defires; and the body from vinchaft & wanton words, deeds, and geffures, tending to violeannesse, and the tong from vinchast communications; and that wee doe not attempt

7. Commundemen, Chaffitie.

J. Thef4. 3.4.

Ephc.4.29.

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tempt the chastitie of any other either in marriage or fingle life.

Q. What ground have we for this in the two former commande\_ ment's?

2. Gaounds of these dutics.

A. Wee haue two notable grounds: for if wee honour the image of God in our neighbor, as the fift commandement requireth; and loue him fo truly and tenderly, as the fixth commandement bindeth vs to doe, wee will neuer hurt nor grieue him either in his person, or in any thing that he harh, and ferteth store by.

CHAP. XVII. THat doth the eight commandement re-

guire?

A. This commandement requireth many things, as first, that wee wrong no man in his goods:fecondly, nor claime that which is anothers: thirdly, but rather

Duties in the eighth commandiment.

rather for peace-fake forgo part of our owne right; fourthly, to be content with our estate, how meane focuer, 1. Sam. 2.7. lob. 1 21.1.Tim.6.8.Hib.13.3.fiftly, that we grudge not, Matth. 20. 15. fixthly, that wee anoide both auarice and prodigalitie, with idlenes, and euill spending of the time: and passe our daies (to the vttermost of our power) in some honest and profitable worke, walking in a lawfull calling, & not in ordinately, as lefters, luglers, rogues, ftage plaiers, Gamesters, Vsurers, and other fuch like caterpillers do.

Q. What is the dutie of them

that line of almes?

A. First they must know & with humilitie acknowledge, that their poore estate is allotted the of God, as the rich mans is also, 1. Sa. 2. 7. & therfore live in it with contentation, 1. Tim. 6. not grudging at the abundace of others, Mar. 20, 15. 20

Gen, 13.8,

Luc.12.15.

2. Thel. 3.6. 7.&c.

Heb.13.5.

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Secondly, they are by all means to avoide idlenesse, 2. Thes. 3.6. 7.8.9. Thirdly, they must be ware of pilfering and profanenesse, to which a poore estate maketh men prone, Pro. 30.9.

Q. What is the dutie of the bor-

rower?

Borowers dutie.

1.Kin 4.7.

A. Carefully and faithfully to keep day, and if it be possible to pay the debt at the time appointed with thankfulnesse; or to obtaine a longer day with the confent of the lender, without shifting, denying, delaying, or any indirect practifing, which are branches of theft before God. Besides, euill paying shuts vp the compassion of the rich, and is a speciall cause of little lending; even to them, that otherwise are willing to do good this way. They must also take heede they borrow vpon iust cause, and to a lawful end; as not to maintaine themselves in play. idlenesse, or excelle of diet and apparell.

apparell, James 4.3. nor yet to make a gaine of it by vfurie or other indirect meanes.

Q. What is the duriet of the len-

of A. Not (without speciall occasion ) to require his owne before the day, no nor at the day tobe greedy of it. Especially if Math. 18. in Christian discretion & compassion there bee cause to the contrary; but rather to forbeare, yea to forgiue either all or fome part, where there is just cause: and that not onely to him that borroweth for necessitie, to support his weake and tottering estate, but even to him also that borroweth to enlarge and encrease his copetent estate, if any heavy hand of God shalfall vpponhim to his vtter vndcing.

Q. Is it lawfull then to lend to the rich?

A It is lawfull: for a man of How rib great wealth may fometime be driven to borrow upon iust occafien

Lenders. Ela, 58. 2:

27.28.

Lenit 25. 35.36.

Tob. 42. 11.

may borrow.

1.Kin. 21.3

1. Tim: 5.8.

casion, to maintaine his trade, stock or inheritance, rather then by diminishing of the same to runne into obloquy; and to disable himselfe from doing that good to others, especially to those of his owne family and posteritie, which hee is bound vnto.

Q, What is the dutie of the

Giners. 2 Cor.9.7. A.To give freely and chearefully without compulsion, according to his abilitie, and the parties necessity; desiring therby to relieue and comfort them who receive it, & that onely of charitie and conscience, and not of vain-glory, or any other carnall affection.

Math, 6.1.

ceiner of almes?

Reseivers of almes.

1.Sam. 24.

full to God as the author, & to men as to the instruments of his reliefe; not to grudge at other mens abundance, but to be con-

tent

tent with his ownessate, as that which of all is other best for him, as being allotted him of God onely wise, and his most louing and merciful Father in less Christ.

A. I say with Salomon, that hee which anoydeth suretiship, is sure to escape a danger; and hee that becommeth suretie (which sometimes conscience and duty requireth) must make account to pay surely for it, if the debter do not. And therefore to undertake no more then a man is able without his owner uine to discharge; for (as the said Author saith) Why shouldst thou cause thy bed to be taken from under thee,

22.27.
Q. What say you of buying selling, letting biring, or such like contracts?

When thou hast nothing to pay? for of thee it shall be required, Prou.

A. In all these contracts and tracte. dealings,

Hcb.13.5.

Mat.6.32.

Suretiship. Pro.11,15. & 6,1.2.

&c.

2.Cor.8.12

Other con-

LIB.2.

Mat. 7.12.

dealings, there mult bee an equall, charitable, and conscionable regard of the good, and benefit of both parties, without selfe-loue, partialitie, and greedie coueting; which being duly observed, will cause all lying, dissembling, equiuocating multiplying of vaine words, rash and falle oathes, with all vniust measures of salse weights, deceitfull lights, and fuch like inuentions of Satan to be laid afide.

Vury. Pfal. 15.45.

Ro.13.8.9.

Q. What say you of vsurie?

A. That which hath beene faid, doth leave no place to that common oppression in the world by lending, which is called vfury; or any other feeking of a mans prinate profit, without an equall regard of the good of his brother, being to cleane contrarie to the royall Law, that fait, thou shalt love thy neighbor as thy felfe; and whatfocuer yee would that men (hould should doe to you,&c.

Q. What other dutie is required in this commandement?

A. There be divers other particulars, which were too long to handle; one is restitution or floring of things found (if wee can meete with the right owner,) and of things committed to our keeping; as also of all things wrongfully gotten or held, if it bee within the compasse of our knowledge and abilitie.

Q. What are they, to whom as Eccl. 5.13. Salomon faith, riches are ginen to their hurt?

A. They be two forts of people, the one is the couctous man who knoweth no measure of getting and keeping, being like the fwine that neuer doth good till he be dead; because hee hath no power to vie his owne whilest he is aliue, that is to fay, whileft it is his owne. The other is the prodigal person, who is so carried

Restitution Exod. 23.4. & 22.7.8.

LH.19.8.

Theconetous and prodigall burt by riches.

Ioh.1.2.16.

carried away with the lusts of the flesh, & pride of life, that he runneth into another extremity; and having goods, living, and yearely maintenance, is so farre from giuing and lending to the needie, that he hath not fufficient at the yeares, end to satisfie his owne expences, being fometimes a whole yeares reuenew behind-hand, besides other debt. These two sorts of men, (the number of whom is exceeding great ) doe so handle the matter, the one by miserable pinching and hoarding vp for their posteritie; the other by powring out aboue their abilitie that few fare the betterfor it but themselues; whereas indeed they themselues fare the worfe for it of all other, because they pull the curse of God vpon themselues and their posteritie.

Iob. 5.3 4.

Q. What duties doth the ninth commandement require?

A. Here we are charged; first,

to reioyce in our neighbours credit, as fohn did in the elect Ladies, 3. Ioh. 1 . fecondly, to be forrie for his infirmities, Galar. 5.1.1. Theff. 5.14. thirdly to hope the belt: fourthly, to cure & couer their faults by loue, of whom there is hope that they may be recovered, and brought to repentance : fiftly, yet not flattering them with our tongs, or concealing their fins, which is a kind of hatred; fixthly, but rather rebuking them, which is a kind of loue, Len. 19.17. Pro. 29.7am.5.20.

Q. What else is here requi-

A. Seventhly, not to disclose such secrets as without offending of God may be concealed: for this will goe heavily to the heart of our neighbour; for neither every truth, nor the whole is alwaies to be vttered (though lying and deceiving bee of all good men abhorred, & nothing but

9. Commandement, To preferme credit.

Pro.11.13.

Phil. ve. 11. m

2, 52, 16, 4.

but the truth at any time to bee vttered,) but we should labour to amend their faults our felues. before we tell others of them, if they be knowne to vs, and not to them, Matt. 18.15. Eightly, to give where need is, our testimony by word, speech, or writing for the clearing of their credits. Ninthly, to take all things in the best part, and that which may have a good construction, not to make an ill of it, Matth. 1. 19. lames 2.6.11. Luke 7.39. Lohn 13.18. Tenthly, and not to be credulous and cenforious; for hereby as wee may wrong others, so with all discreet and godly persons, we discouer the corruptions of our owne hearts, and worke our owne shame & discredit, which is a flat breach of this commandement.

Q. What doth the tenth commandement require of vs?

A. First, to resist the first mo-

tions of discontentment with our owne estate, and of sinne against our neighbour. Secondly, to acquaint our hearts with defire of our neighbours good, which is a great stranger at this day amongst the forwardest profesors themselues: Of this dudy, Naomie the religious widow is an example, Ruth 3.1. Thirdly, both to weane our hearts from dreaming & drawling after any of his profits, lawfull liberties, and delights; and also to reioyce in his welfare, comforts and commodities, as if they were our owne, 3. lob. 2. So much of the duties of piety to God; and of inflice to our neighbour: to which if we adde those duties of sobriety which concerne our selues, moderating our affections in the vie of our lawfull liberties, fo that we ferue not them but they vs, that we may ferue God the better; we shall have all things necessa-

10. Com-

1 Cor.13.

1 Kings 21.

Titus 2!

ry to a godly and vertuous life: from whence wee may fetch light to shew vs the way, and matter to season our hearts and liues, when we waxe barren,

empty, and forgetfull.

Q. Tou have shewed me what sinnes are to be shunned, and what duties to be performed in a repentant and godly life, or of the life of fait h; which two though I perceive are in effect one and the same things, yet I demand agains what this living by faith is?

What a holy life is, or to line by faith Pla.119.9. A. To line by faith, is to look onely to the word of God, with full purpose to be guided by it, resting upon the promises both of this life, and the suture; obeying the precepts, fearing the threats, following the holy examples, and taking heed by the contrary. This is a rich and gloriour prerogutiue; and a repentant and godly conversation, is even the same, namely, a dayly, endeauouring to live thus.

Heb. 13.18.

Q. What

meekely and patiently, because we depend vpon Gods promifes, not tying or stinting him to

rance, or measure of affliction.

Lastly, by it wee walke more chearefully in our callings, and take them in hand, not like drudges & droyles for feare of

any fer time, manner of delive. Act. 20.34.

punish-

LIB.2 The Practife. 238 punishment or penurie, but like Efa.49.4. children and freemen, considering that wee ferue the Lord, Mat,19.29. who is a bountiful pay-master, Deut. 31,6. and hath promised a large bleffing to vs. And because it is his, we are affured, that he wil affift and further vs therin; and if we bee croffed in the good things we goe about (as enery calling fince finne came into the world hath affliction and forrow ioyned to it, Genes. 3.19.) we doe by faith consider, that it is the good pleasure and prouidence of God, left wee should bee glewed too fast to these earthly things: and knowing, that because God loueth vs dearely, these and all other the like afflictions and chaftisements shall turne to our good, Rom. 8. wee rest and vphold our selues with contentation. ully in our callangs, and ake them in hand, not like

MAH D droples for feare of

Minne

## CHAP. XVIII.

Q. VV Hat reasons have you to proone, that the beleener should

leade his life thus ?

A. Divers reasons may be given to prove this, wherof the principall is, that God having made vs of the bond-flaues of the diuel, his owne children and heires of his kingdome, ought of right to be honoured of vs by our godly conversation. Salomon was honored for making a Temple (of fuch excellent stuffe as David had prepared) for finners to attemble in; how then is God to bee honoured, who of most vile sinners, whom the diuell had defaced and deformed, hath made lining temples for his Son and Spirit to inhabit? 1. Co.6.19.200 1 . Reiz . 5 . Salomo washonoured for making filter and Cedar wood to plentifull,

Reasons to prove the beleever ought to leade this life. Luke I. 74.75.

1 Gods bon

1 Chr. 1.15

how

uing can walke boldly and fafely, but onely fuch as walke fincerely and vprightly, Pro. 10.9. with infinite other places of

Scrip-

Pfal.45.13: Rom 14 17

2.Pct.17.

2. Mens con fert.

Scripture, that might be alledged to the same purpose.

Q. Wherefore thirdly should men line godlily, or leade the life

of faith?

A. Because without this, no exercise of Religion, or good meanes whatfoeuer can profite them, all their prayers, reading, hearing of Gods Word, communicating in the Sacraments, &c.are quite lost and cast away; for if the hart be not purified by faith (which onely breedeth a godly life)al things are polluted & vncleane, and without faith it is impossible to please God, Heb 11.6. Such profesors therefore as goe on in a course of private & publike exercises of religion, and following of their particular vocation, not having purged their hearts, are like enill hufbands who being deepely in debt, plow their ground, and fow their feed, and yet can bee content to reape no profit by it;

3. Without this all exercifes of religion fruitles. Plal. 66,18.

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or like carelesse tenants, who being warned out of their houses, will not agree with their Land lord, but continue their habitation, till they bee cast out into the streets. Such are those Christians, who deferre the purging of their hearts, till it bee said vnto them Thou soole, this night shall thy soule be setched from thee.

Luk.12, 20,

## CHAP. XIX.

L. W Hat objections are brought against the necessitie of practi-

sing this godly life?

A. Ditiers, as first, that it is impossible, and a thing that cannot be put in practise; secondly, that there bee no examples of it in the whole world; thirdly, that it would make a man mopish, and otterly on to live in any civill or Christian societie,

to the benefit and comfort, either of himselse or other men; fourthly, that it is sull of tediousnesse and distraction, with many deadly dumpes and daily discouragements.

Q. How are these obiections to

be answered?

A. Very easily; for first, touching the impossibilitie, why should wee count it impossible, which God calleth not onely possible, but also easie and pleafant?as Prou. 2.10. and 3.17.& 8.9.11. & many other places of that booke; namely, Chap. 10. 23. wherehe faith, that a godly man taketh as great delight, pleasure, mirth & pastime in doing wel, as a prophane mã doth in doing wickedly. Secondly, as for examples, they are indeed rare in the world, because the gate that leadeth to heaven is a streight gate, and men will not striue to enter into it. Mat. 7.13 and the way to heauen a narrow way, M 2

Obiections answered,

way, & men will not take pains to find it out, Luk. 13.25. for, to fay nothing of the prophane and carelesse, many that are thought to be very forward, can content themselues with this, that they have some good affections at sometimes, and some sleeting desires to live honestly; & think that a christian life may be preceded out with some good actos and duties of pietie and mercie, performed now and then.

Q. Bee there no examples in

the world?

A. Yes, thankes be to God, the Word doth affoord a cloud of witnesses, Heb. 12. 1. Enoch did so liue in the world, that he had throughout his life a heauenly and most happie communion with God, Gene. 5.22.24. Abraham (though not exempted from infirmities, much lesse freed from toyle and labour) serued God wheresoeuer hee came, and reioyced in the promises

Examples of godly life.

Examples in the old Testament. mifes of faluation by Christ, Genef. 17.17. Tohn. 8.56. Now if he who saw the promises but a far off, Heb. 11, were so cheared & quickned by them, what should wee bee, to whom the grace of God hath shined so clearly, Tit. 2. 11? David a man according to Gods mind, hath this testimonie of the holy Ghost, that he served his whole time by the counfell of God, Att. 13.35: and how full of heauenly folace ( though mixed with many wordly troubles, & much godly forrow) his life was the whole booke of the Pfalmes (yea fome one Pfalme, especially the 119) doth plentifully declare?

Q. Bee there any examples in new Testament?

A. Yes out of question: for to fay nothing of the Apostles (who as they had a more high and glorious calling in the Church of God, than the Patriarkes

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Examples out of the new Telte. ment.

arkes and Prophets, and lived vnder a clearer light than they did, so they were not inferior to the in a holy conversation,) not only severall persons, but whole Churches (I meane a particular Congregation,) as that of the Smyrnians. Revel. 2.9. are commended for their works, tribulation, spirituall riches, zeale; & how then can it bee imagined, but that some particulars amongst them did excell and shine in vertue?

Reuel.3.8.

Fem exam-

Q. But do any line so now?

A. Examples (as hath beene faid and shewed) are very rare, and the rather in respect of such swarms of Atheists, Papists, and other disordered persons as line amongst vs, and with their breath and ill behauiour doe infect many; by whom it commeth to passe the rather, that the general state of those me which professe the Gospell is very lamentable, in respect of their ignorance,

morance, little reuerence to the Word, little acquaintance with good exercises, custome in euill, exc; yet this ought not to offend any: for the lines of the greatest number have beene loose and loathsome in all ages; and the saying of Christ hath bin found true is all times, that his slocke is a little slocke, Luke 12.34.

Q. What, are there no exam-

ples at all ?

A.Yes: and none can deny it, vnleffe they be either fottishly ignorant, or wilfully blind, or pecuishly malicious; especially where the Gofpel hath been fincerely and constantly preached: and to deny this were not onely injurious to men, but to God alfo, whoseword is powerfull to faue, as well as to destroy, Rom. 1.86. 1. Cor. 1.16. It is like the raine that neuer falleth vpon the earth in vaine, Efa. 55. Hebr. 6. Neither is the blood of Christ barren in any age, nor his Spirit with-M 4

Yet Some.

without effect in any generation; whom hee hath justified, them he hath fanctified, Rom. 8. 29,&c. Neither is that age past, whereof the Lord fayd, I will powre out my Spirit vpon all fleih, loe. 2. Act. 2 : and if it were expedient to name men that are now living; both Ministers and Profesiors might bee named, whose lines are framed in a gracious measure, according to the holy patterne of godly men and women in former ages; and although fcorners feeke wifedome and finde it not, yer wifedome (as Salomon faith ) is easie to them that will understand, Pron. 1 4.5: As for the third and fourth objections of mopishnes and tediousnesse, they are both fufficiently answered in that which hath beene faid before,& shall be hereafter. In the meane time, how can that life bee mopish and tedious, which is the onely life that hath any true mirth

Pfal. 4.6.

mirth and contentment in it?

O. Be there any other objections against this course of Christian

life .

A. There is one great one, which is rife and common in the mouthes of a number, differing little in fubllance from the former; which is, that they who vrge this course, goe too farre, and bragge of that which is not in them. And further they obiect the examples of Lot, Dauid, Peter, and others, who being as holy men as euer lived. yet fell foully. Finally, they conclude hereupon, that it is wifedome for men to professe no more than others do, that when they fall, there may be no great wondring at them.

Q. How may this objection be

ansivered?

A. This objection confifteth of diners branches, which being fenerally confidered, may easily be lopped off and removed. The M. 5 fi ft,

Other obie.

An wered

Mat. 7.1.

Falls of Gods children. Rom. 11.20

first, that it is a vaine brag, is nothing but a rash and vncharitable indging of their brethren. which a good conscience and Christian conversation must and wil confute. That of the examples of the Saints hath beene partly answered; and now briefly to touch it againe, consider first, why God fuffered them to fall; namely, (to omit other causes) to be glasses to vs both of mans frailty, and of Gods mercy, not to make vs more fecure, but more watchfull. Secondly, rhough some of them fellfowly; yet neither all, nor the most part did so. Thirdly, in them that did fall, as their finne is fet downe, so is the meanes of their fall, and their repentance after their fall (especially in Dauid & Peter) ma i ested, whereby the blemish of their fals was cleane wiped away in the fight of God, and in the eyes of all godly men. 2. How

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Q. How doth that appeare? "A. First, concerning Peter, it is manifested that hee would not vie that meanes, which if he had done, the Lord would happily haue supported him. And Danid (besides that in the judgment of the godly learned hee tooke his ease more than hee ought,)it was apparent that he made not a covenant with his eyes against this sinne, as lob did, Chap. 31.1; and that hee himfelfedid against a like sinne. Pfal. 131, which if he had done the Lord would have furely kept him. As for Peter, who can maruell at his fall, who fo confidently, or rather indeede impudently bragd of his owne strength, and gain-said our blesfed Saujour (being God that could not lie ) to his teeth? would thrust himselfe into danger when lee had lice ice to depart?

Ioh'18.8.

Why Gods children fall.

Q. Is there any furcher an-

fiver. to bee made to this argument?

All fall not

ment drawne from examples of the falles of holy men, concludeth not the question; it sheweth onely what hath befallen some, and what may befall others if they take not warning by such examples: it prooueth not that euery one of Gods Saints hath fallen, and that euery one shall fall into grosse and scandalous offences, which is the thing those objectors aime at.

Q. What Suy you to the third

branch of this exception?

A. Where it is termed a good thing, or a point of wifedome to professe no more than others doe, it instruments a false imputation upon godly Christians, as if they were of another profession, or had another religion by themselves, (at least in respect of the precise and strict

ftrict manner of professing the fame,) which is not for For whatfoeuer our practife bee, we professe all one thing; namely, to beleeue in one God, and Father Almighty, and to serue all one God, that brought Israel out of Egypt, and all his elect out of the bondage of Satan and sinne : yea all of vs; at our first entrance into the Church, doe make folemne profession to renounce the diuell, the world, and the flesh,&c.Indeede if any man shall bee so beforted, asto fay boastingly , I have made faith he is my heart cleane, I am cleane from my finne, Prou. 20.9. or as Elibu (taking him at the hardest) chargeth lob to have fayd, I am cleane without sinne , I am. imocent, aud haue no iniquitie in me. lob. 3 3.9: fuch an one were iustly to be reproued, and worthy to bee branded with the odious and hatefull name of a pnritan, which is now fo comnionly

Allprofesse bolineffe.

None godly cleane.

monly cast into the teeth of euery one, that doth but looke towards religion and vertue.

Q. What other exception take

you to this objection ?

Hypocrific of carnall Protestants.

A. Secondly, I fay it discouereth in fuch objectors a contradiction not farre from palpable hypocrifie, & tending dangeroully to groffe impietie, if not to flat Apostacie. For the truth is, howfoeuer in Baptifme, and in the Lords Supper, and in other publike and priuate exercises of religion, they professe as much as these others do, (whom they vncharitably and flanderoufly brand with that name ) in the publike congregation, they praying that they may live a godly, righteous, and fober lite, to the glory of Gods most holy name; and a little after they pray, that the rest of their lives may bee pure and holy : yet when it cometh to the point of practife, then they.

they bluster out of the corruption of their hearts, another profession, vsing these or such like
words; Tush, we are no Saints:
(And yet they believe the communion of Saints.) Let vs neuer dissemble for the matter,
nor make our selves better than
wee be: for my part (saith one)
I must be emerrie in companie:
And I (saith another) cannot
but chase and sweare too now
and then, if I be abused.

Q. What say you to such?

A. I say, O fearefull and dangerous estate, canst thou not dissemble before men? Why then dost thou come and dissemble both before God and men also; and that not onely privately in a corner, but in the publike congregation, in the assembly of the people of God, confessing thy sinnes, professing thy repentance, and praying that the rest of thy life hereafter may be pure and holy? & yet

None more groff chypocrites then a number that take themfelues to bee fardest from hypocrific. yet in thy practife doest aftera fort detest holinesse, and deridest puritie : and out of one mouth, and (as it were) with one breath foundest foorth bleffing and curfing; as if a fountaine out of one place fhould fend forth fweet water and bit ter, lames 3.10.11. Haft thou one profession for the Church. and another for the house: or rather; one confession for thy prayer, and another for thy practife? What is hypocrifie, if this be not? and who deferue the name of hypocrites, if these do not?

Q. What say you to the reason, whereby they condemne professors

of the forwarder fort?

A.It is not so wittie as wicked; if men (say they) would not be so forward in their profession, the world would not wonder and stumble so much at their failes: to which I answer, first, if their profession bee (as world-

wordlings imagine (but in hypocrifie, why fhould-any wonder at their outward flips, who were neuer found within? Secondly, if in truth, why should they wonder more at them than at Danid, Peter, and others. whom they dare not denie to have beene the deare and faithfull fernants of God? Thirdly, the wondering of the world, (which will wonder and ftumble, do what we can, Matt. 18. 7.) must not make vs ashamed to pro'esse our knowledge, faith, and obedience to the Gofpel; no more than it made Paul ashamed to preach the Gospell, Rom. 1. 16.

Q. Yet men that professe not fo first a course, are not so bardly censured when they commit a grosse sinne?

A. Indeed that is their onely priniledge, which is but a poore one, and can bring little peace. If a horfe that is counted

fure

fure of foote doth stumble and fall, it will cause his owner to wonder much; yet hee will not therefore change him away for a iade that vsually stumbleth, and orten tumbleth in the mire. Euen so it is in this case, Men maruell more if a godly man happen to fall into a grosse sin; yet none that is truly wise will therefore preferre a loose and carelesse course of life, before a constant and holy conversation.

Q. What is further obiected

against this course?

A. Some will fay (and that very angerly and discontentedly) that they have continued such a course of Christianity for a good time, and that they neither can nor will liue otherwise than they have done. These are like men, who having lived long in a poore cottage in much penurie and want, doe say they cannot, or wil not live in a more rich and plentifull estate, if it should

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should befall them; because they have beene a long time accustomed to a poorer & meaner condition. And so much the more soolish and froward should such professors be elseemed of all the godly wise, as there is no comparison betwixt earthly and heavenly, bodily and spirituall things.

## CHAP. XX.

# Q. VV Haris the last Obie-

A. They fay, we would have them take delight in nothing, and that wee would have the husband and the wife to fit in their dumps, and to looke heauily one vpon another, and that wee will not allow neighbours to be merrie together, and fuch like. This objection was answered before, where it was objected, that the Christian life was mopifal

Prou.5.

Menmay delight in g odlinesse. 1.Cor.7.29

mopish and melancholike: and now further, I fay, that men both may and ought (being thereto bound by the word of God) to bee thankefull for, and take delight in their wives, children, goods, neighbors, &c: yet we mnst beware of reioycing in euill, and of lightnesse and carnall mirth, euen in that which is good; which is, whe mentake more pleafure in the creatures, than in the Creator and giver of them; who is to bee bleffed and prayfed for euer, and aboue all. For as the vnderboughs, if they be not pruned and pared off, wil fucke away the fap of the fruitvine from the pleafant full grapes: fo fuch delights ( which a man may fpare as well and better, than the paring of the nailes ) will quench the Spirit, weaken the power, and kill the roote of true godlinesse.

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## THIRD BOOKE.

CHAP. I.

Question.

HAT are the meanes Whereby the Christian life described in the

former booke, is maintained and upheld?

A. The meanes whereby the true beleeuer may (by the bleffing of God ) walke godly and fafely through his pilgrimage, are those religious and vertuous exercises, which God hath appointed to that end. And they are eithet ordinary, that is, fuch

Meaneste maintaine a godly life.

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That is, both the ordinary and extraordinary helpes. be practifed; or extraordinarie, that is, such as are to be practified at some speciall time, and vpon some speciall occasion; as falling ioyned with prayer, and holy feasting ioyned with praise and thankesgiuing; and both these are either publike or private.

Q. What are the publike

A. Such as are vsed in the open assemblies, which are ordinarily three: first, the word read, preached, and heard. Secondly, the Sacraments duely administred, and worthily received. Thirdly, Prayer and thankes-giuing, with singing of Psalmes, reuerently performed.

Q What are the prinate?

A. They are eight; namely, fuch as properly belong to euery man to vse by himselfe; as watchfulnesse, meditation, the armour of a Christian, and our owne

3. Publke meanes.

8. Prinate meanes,.

owne experience: or fuch as are to be vsed with others; as conference and domesticall exercises, prayer, and reading, being common to both sorts: For they are to bee performed by a mansselse apart, and also with others.

#### CHAP. II.

2. S not the Word the first of principall publicke helpe?

A. Yes; as will euidently appeare to any man, that shall well weigh with himselfe the excellency, maiesty, authority, sufficiency, plainnesse, puritic, simplicity, and esficacy thereof, Ioh. 5. 39.2. Tim. 3.16. Gal. 1.8. Heb. 4.12: and withall consider, that Christ hath given to his Church most excellent gifts, for the opening and applying the same to the vse and benefite of his chosen people.

Ephef. 4.8.

Word.

Q. To say nothing of the work of this ordinance of God in the vn-regenerate, mentioned, I. Cor. I 4. 26. Act. 8. I 8, & c. what benefits doth this World bring to the regenerate?

Effects of the Word in the regenerate.
Act, 26.18.
2. Pet, 1.12.
Pial 119.15

A.Diuers for hereby, first, they are cleared from errors and darkenesse about religion. Secondly, they are established and grounded in the konveledge of the truth. Thirdly, they are quickened in their drowsinesse, cheared in their heauinesse, and called backe from their wandrings. Fourthly, they grow settled in a godly course, being freed from that sicklenesse and inconstancy that many live in. Fifthly, they are stird up to bestow some part of their time in

Ad,11.13.

Ioh.5.35.

Pf. 19.91.

Q. What is the vie hereof?

the reading of Scripture, and other godly bookes with more fruit and comfort. Sixthly, therby they become lights and ex-

A. The confideration of thefe and the like benefits arifing by the Word, ought to stir vp people, first, to buy the truth, & not to fell it. Prou. 23.23. To pray to the Lord of the harnest, Mat: 9.35.&c. and by all meanes to provide a good Ministerie. Secondly, to incite the Ministers themselues to feede the Lords flocke which dependeth vpon them; to preach, instruct, exhort and be instant in season and out offeason. 1. Per. 5.1.2.3. Acts 20,20, 8.Tim. 4.2. Thirdly, to stirre vp the Magistrates to bee wife and learned, vigilant and watchfull, as in prouiding bodily things fo especially in prouiding fufficient Ministers, and causing them to instruct their people withall plainnesse, faithfulnesse, and diligence, Pfal. 2. 10. For hethat liueth under a good Minister, if he find not (in some measure) this fruite by it, he is no attentiue and reuerend N hearer,

Ves of the former do. strines.

hearer, hee is not prepared before, or doth not attend and bend his minde at the time, or not meditate afterwards; but is furfetted of fome dangerous fin in his life, or corruption in his heart, or else possessed with some prejudicate opinion against his Teacher.

### CHAP.III.

Q. VHAT helpe have wee by the Sacra-

Suran ents.

A. Very great; for they do ratifie and confirme that which the Word doth teach, and doe most furely and essectively seale up the conenant made betwixt God & the believer; and therefore cannot but be great helpes to the strengthning of our faith; and singular incouragements to the leading of a godly life, Remans 4.11.

Q. What helpe have we by Bap-

A. By Baptisme (being ingraffed into Christ, and made one with him,) we are sure that while Christ liueth, we shall liue also; and that having this neare and perpetual fellowship with him, wee shall daily draw from him (as the branch fro the vine) grace and vertue to mortise sin by the power of his death, and to rise to holinesse by the power of his resurrection, Rom. 6.1.2. &c.

Q. What belpt have wesby the Lords Supper ? 101 and 110

A. By the Lords Supperour foules are spiritually strengthned in faith, and cheared up to loue, and to enery good worke, (even as the natural man is strengthened and refreshed by bread & wine, Pfa. 104.15.) if we be duly prepared before the action of receiving, and carriour selves accordingly both in N 2 and

Baptisme.

Iohn, 5.4.

Lords Supper

to-

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How to bee prepared. Pro.19.4.

2.Cor. 13.5

I.Co.16,14.

towards them, being ready not onely to accept, but (if it be expedient) to feeke reconciliation with them. Fifthly touching the defire wee haue to receive the Sacrament, and the spiritual benefit God offereth by it.

Q: But what if beleeners (as it may fall out) cannot find them\_

selues thus prepared? A. Then let them this doe. let them goe apart by themfelues, and (laying all other things aside) enter into a deepe and due confideration with themselve, what sinne is it (for it is furely finne ) that hindereth them; and what soeuer is found amisse, be it sloth, carelesnesse, worldlines, diftrust, fleshly lust, vncharitablenesse, &c, let it be heartily acknowledged, bewailed, and renounced; and their former faith recouered, by laying fure hold on the mercy of God in Iefus Christ. And this preparation shall be evnto them

N. 3

Mat. 5.23.

Luke 32,15

If vnprepared, what belye.

ly remembrance of the rich

mercy and loue of God, and of

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How to re-

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Pro.9.1.2.

Ioh.6.35.

I.Cor.II.

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3.3.

the most gracious and glorious workes of our redemption, iustification, fanctification, and glorification. Fourthly, in te fpect of the perpetuity; abenefite which hath no companion, euen a continuall feast. All which will make vs breake out with the Bride in the Song of Salomon, not only praying but praifing God, and faying, (O Lord) Thou hast stayed and revined mee with wine, thou hast refreshed me with thy apples, Cant. 2.4. Yea thy loud (O Lord ) is sweeter and better then Wine, Cant. 2.1. And with the Apostle Paul, O the deepnesse of the riches of the wifedome and knowledge ( and especially of the lone and mercie, Pfal, 130.)2f God! Rom. 11.33. And with David, What Shall I render the Lord for all his benefits to me? Pfalm. 1 16,12.

Q. What must we do after we have received?

A. As he that is well refre-N 4 fhed What to doe when wee have receiued.

shed with wholesome meate and drinke, must neither be idle nor ill occupied, but give hearty thankes to God, and buckle himselfe to some honest labour and lawfull businesse; so he that is refreshed and strengthened with fuch dainties as thefe, must giue God humble and heartie thankes, gird vp the loynes of his minde, and be notably heartened and carried on to a feruent defire of euery good work. For if the rebellious Ifraelites were made fo ftrong by their idolatrous banquet, (euery bit whereof was as poy fonto their foules, ) that they prefently rose vpto play, dance and fing bee fore the dead Calfe, which theselues had made. Exod. 32.6. How much more should all true Christians be made strong and lively by this spirituall banket, to serue and glorifie the liuing God? Therefore doubtleffe who foeuer doth thus vie to receiue

ceiue the Lords Supper, Shall findit a fweet and bleffed helpe to the leading of a godly life.

#### CHAP. IIII.

THat helpe is there publike prayer to the furtherance of true godlinesse?

A. If we come with reuerence and feeling of our owne wants, with an earnest defire and confidence to obtaine the things we pray for, and that in true repentance and brotherly loue, we shall reape the fruite of our prayers accordingly: for if euery feuerall beleeuer haue a promise to be heard in what soe\_ uer hee shall aske according to the will of God, even when hee prayeth apart by himfelf, or piuatly in his family, or with a few how can it bee, but that when a faithfull man doth emptie his heart NS

Benefit of publice prayer. Plal ,66,18:

Mat.7.7.8.

heart, by confessing his sinnes, and lifting vp his spirit together with the minister, & the rest of the godly in the publike affembly in praying & praising God, and with heart & voyce faying Amen; how can it be( I fay )but that fuch a one shall obtaine his request at Gods hand, and so afterwards finde himselfe more strengthened in faith, and more chearefully bent to euery good worke? 2. Cor. 1.11.

Q. What then is the reason, that so few reape fruite by publike

prayer.

why fome profit not by publike prayer.

A. The reason is , because they do not joyne in spirit, with the Minister and the rest of the faithfull affembled together, neither do they (according to the phrase of Paul in the place quoted before, 2. Cor. 1 11 1.) 12bour together in prayer; which proceedeth comonly from carelefnesse, deadnes of heart, wandring of the mind and thoughts about

about other matters, and from a conceit(especially if the prayers be fet and flinted ) that they are neither auaileable, nor yet warrantable by the word of God.

Q. Are private helpes neces-

farse?

A. Very necessary; first, as Necessitie of it is not sufficient for the body prinat helpes to be fed now and then, as once or twice in the weeke, at fome publike feast and solemne banquet, except it have also some ordinarie diet, for the daily refreshing at home; so it standeth with the foule, which will not be fufficiently fullained by the publike exercifes in the Church. if prinace duties bee neglected in the house. Secondly, expe- 2.5a. 26,19 rience producth, that the publike meanes cannot alwaies bee had, through want whereof the foule would bee famished, and pineaway, if supply were not made by prinate exer-cites. Thirdly, God requireth

2, Chr.15.3

the

the one as well as the other. Mary 6.&c; and therfore the one must be performed as well as the other. Fourthly, experience teacheth, that neglect of the private, causeth the multitude to reape little or no profite at all by the publicke. Fifthly, the Saints of God have in all ages vsed both; wherefore wee having such a cloud of witnesses, must do the like.

2.Sam 16.

#### CHAP. V.

Q. VV Hut is watchfulnesse, the first priuate helpe?

ir atchfulnes

A. Watchfulnesse is a continuall and carefull observing and marking of our owne hearts, that is, thoughts, purposes, affections, desires, ioyes, sorrowes, hopes, feares; and the very regarding, and diligent looking to all our wayes, speech and deedes, even to every thing we take

## CAP.5. of Christianitie.

take in hand, that the same may be pleasing and acceptable vnto God, being directed and performed according to the rule of his blessed word, Prourb. 4.23. Psalme 39. 1, and the 119.9; which dutie is the rather to bee executed, because it is as it were an eye to ouer-see and to direct all other duties both of pietie and mercy.

Q. Wherefore else must this

Watchfulnesse be vsed?

A. For divers reasons; first, God doth require it, not onely of the Minister in his place, but also of all Christians, 2. Tim. 4. 5. Heb. 3. 12. Secondly, Satan watcheth for our destruction; therefore (wee ioyning sobrietie with it) must watch for our owne safetie and preservation, 1. Pet. 5.8. Thirdly, except wee watch and pray, we shall fall into tentation; for the euill lusts wherewith wee be full fraught, will carrie vs headlong vnto sunday.

Reasons wby to watch. Mar. 13.37.

fundrie iniquities, Matt. 26.31 Fourthly, the time of Christs coming to judgement, as well particular as generall, is vnknowne and vncertaine, Matt. 24,42. Marke 13.35.36.37. therefore watchfulnesse is necessary. Fifthly, a watchful heart as it requireth, fo it caufeth and procureth a waking and watchfull head, Pfalm. 119.62. Sixthly, if wee be not watchfull ouer our hearts and wayes, one crosse or other will come vpon vs, & make many bleffings vnfauorie and bitter vnto us, I. Kings T. 49. Daniel 5. 5. Seuenthly, the Saints of God have yfed it in all ages, as Danid maketh profession of his owne practife, Pfalme 39.1. and in another place (as privile to his owne infirm tie)he crauethathe helpe of God to watch with him, and for him, Pfal. 1 41.3.

Q. But doth not he that watchith best, sleepe some imes?

A. Yes

# CAP.5. of Christianitie.

A. Yes verily, as the examples of Gods Saints doe euidently shew, Ge, 9.21. & 19.37.2. Sa. 11. &c. and the parable of the ten Virgins doth shadow out; for all of them, as well the wise as the foolish slumbred & slept, Matt. 25.5. and the experience of the most religious and zealous Christians that live in any age of the world, doth plainely confirme and prove the same.

Q. What then is the difference betweene them that watch, and them that watch not?

and manifest; for they that be strangers to this vertue of watchfulnesse; must looke to fal, both more often and more dangerously, than the other do; and to finde many wounds in their soules which the other escape; and to want many comforts in their lives, that the others enjoy

Fe we it is, that some are ( with Nabal, 1. Sa. 25.10.) sofroward.

The godly sometime sleepe.

Difference betweene watchfull and flothfull.

and

and churlish, that they are not fit to bee spoken to; to others with Gehezi(2. King. 1.20.) so hollow and vnfaithfull, that they are not to be trusted any further, than they may bee seene and looked vpon.

Q. About What chiefly are

we to watch?

About what weemust watch.

Iob,2415.

A. Not about obseruing mans tradititós, or taking oportunity to reuenge our felues, as Cain, loab, Absalom, and others haue done . Gen. 4. 2. Sam. 3.14, or to procure profit, preferment and pleasure to our selues, as it is faid in the booke of lob, that the eve of the adulterer watcheth for the twi-light; for this kind of watchfulnesse every naturall man is too prone vnto: but we must watch, how by all meanes we may glorifie God, & anoyde finne; especially we must watch against the corruption and infirmitie which most annoyeth vs; as in the fiege of a citie, where a breach

breach is made, or where the wall is weakest, and the enemie most likely to prevaile, there the inhabitants (if they be wife and well aduised ) will make the greatest opposition and resistance. Many may thinke this too strict, that their hearts may not range where they lift, nor their delights be fastened where they please, but that all powers of their minds, and members of their bodies, must be held withincompasse. But to those who are acquainted with it, and fee what fafe peace and true ioy it bringeth to their life, it is no tedious bondage, but a spirituall and heavenly libertie.

CHAP. VI.

Hat is meditation, the second prinate helpe to a goodly life?

A. Meditation (being the

what Medi-

com -

companion of watchfulnesse,& fifter of prayer; ) is nothing elfe, but a deepe and earnest musing vpon some point of Christian instructio, to the leading vs forward towards the kingdome of heaven, and feruing for our daily strengthning against the slesh, the world and the diuell: or (as others define it to the same effect,) meditation is a stedfast & earnest bending of the mind vpon some spirituall and heavenly matter, discoursing therof with our selues, till we bring the same to some profitable iffue, both for the feeling of our judge ments, and for the bettring of our harts and lines; the very life of meditation being application, auda laying home to the conscience the point we thinke vpon.

Q. How do prayer and medi-

tation differ?

A. Very little, and that so, as they go alwaies hand in hand and

How it differs from prayer. and cannot bee separated one from another, no more the two twins which line and die together: onely in prayer we confer (as it were) and talke more directly with God by petition & thanksgining; in meditation we talke and conferre more directly and properly with our selues, and with our owne soules.

Q.What be the forts and kinds

of divine meditation?

A.It is fitly divided (by fome) into two forts; whereof the first may be called extemporall, occasionall, or sudden, being occasioned by such things, as by the providence of God doe offer themselves to our senses, eyes, eares, &c. as wee goe about the duties of our callings, or be exercised in some honest and law-full recreation, for the continuance of our health, and comfort of our life; wherein as we must not lightly let slip such matters of good vse, as will be often of-

Pfal. 42.5.

Two serts of meditations.

fered

fered vnto vs, and defraud our felues and others of the benefite thereof; so wee must not fixe our minds too earnestly upon them, lest we offend others, and neglect some necessary dutie of our owne.

Q. Be there any examples hereof in Scripture?

Examples of extemporall meditation

A. There be divers: Nehemiabhearing of the affliction of his brethren, and of the ruine of Ierusalem, entred into a deepe & earnest consideration of Gods judgements, and of the causes thereof, which were the finnes of the people; that thereby hee might bee more fit to humble himselfe in prayer and fasting before the Lord. Nehe. 1-2.&c. When Peter came to himselfe, and knew where hee was, and from what he was deliuered, & by whom; then hee began with all thankfulnelle to mule of the great danger he had escaped, & of the author and instrument of his his deliverace. Act. 12.11. Paul beholding the superstitions of the Athenians, and finding one Altar, which was dedicated to the vnknowne God, Acts. 17. 23. began to pittie the blindnesse and ignorance of the people, and to meditate how hee might take occasion from that inscription to win them to God, But examples are infinite for as the word of God is a rich storehouse, so the world is a stage furnished with all varietie; and agodly minde will make some good vie of euery word and worke of God, and of euery thing it feeth and heareth, whether it be good or bad.

Q. What is the other kinde of

meditation?

A. The second fort of meditation may bee called set, solemne or deliberate; when purposely wee separate our selues from company, and go apart to performe this exercise more throughly,

What fet Meditation is, and the kinds thereof Gen. 24.36. Att. 10.9.

fuch matter, time, place, and other circumstances as the most requisite thereunto.

Q. Who are bound to ve this

All men bound to this externporall meditation.

A. This exercise doth appertaine to all persons profelling Christianitie, and how soeuer all men have not equal education, learning, strength of memorie, staiedasse of minde, sharpnesse of wit and invention, varietie of reading, opportunitie of time and place, &c. yet norman is to be exempted from it respecially from the kind of meditation, which is termed extemporallor fudden, whereunto the fundrie occasions daily offered by the prouidence of God, do fo often call and inuite every Christian.

Q. Are any men exempted from the second sort?

Noman exempted from fet meditation at some times.

A. No: for there is none so imploied, or tied by any service or dutie to man, but that he may finde

CAP.6.

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find some time either by day or night to confer and talke with his own foule in the prefence of God, ofpecially upon the Sabbath day: wherein the poorest Artificer and most painefull Ploughman, prisoner and gallyflaue, must put apart some time; if not to heare & pray publikly (from which he is restrained.) yet to behold, muse, and meditate with himselfe both of the word & works of God. Wherefore the Monks and Friers cannot be instified, who by ingroffing this exercise, as particular to themselves, vanished away (as Iob faid to his friends ) in vanitie; and thinking themselues the wifest men in the world, became the most vnsauourie fooles of all others; and the rather, because putting afunder the things which God hath ioyned together ( that is, holy meditation & diligent labour in some lawfull and profitable function, ) they pro-

lob, 27, 12,

Rom, 1, 26,

prouoked the inflice of God to curse their immoderate contemplation, and to give them ouer either into most divellish doting of their braine, or elfe into most dishonourable affecti ons of their hearts.

Q. What ought to beethe matter or subject of our meditation?

A. Gods word, or some part thereof, touching his nature and attributes; as his eternitie, power, wisedome, instice, mercie, especially towards vs and ours; also his workes, as his decree of predestination, and the execution thereof in the creation and gouernment of the world, efpecially in gouerning the fall of mankinde, and restoring of his elect & chosen ones; with their preservation, redemption, vocation, iustification, fanctification and glorification: likewife our owne wildnesse and finfulnesse, both in generall and particular; also our manifold wants and infirmities

Matter and Inbiett of meditation. chiefly Gods word.

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firmities, our mortality and daily dangers, with the mutabilitie of all things in the world; the great and fundrie priniledges which we enioy daily through the inestimable kindnesse of God in Iesus Christ; the fundry afflictions and troubles of this life, and how we may best beare them, and go through with the, to the glory of God, and our owne spirituall good. In generall, the matter of our musing must bee chiefly the Word of God; for, Bleffed is the man, who hathnot wal'st in the counsel of the wicked, nor stood in the way of sinners nor sate in the chaire of scorners; but hath his delight fixt in the Luw of the Lord, & doth me\_ ditate therein day and night, Pfa. 1.1.2. Yea, thrice happie is he, who from the truth of his heart can say with Danid, I have made thy statutes my song and my meditation in the dayes of my pilgrimage, Pfal. 119.54. O.What Mens veritings.

Q, What say you to the Writings of men?

A. There is no learned and godly writer, but that many holy meditations may be gathered out of his writings, and namely (to fpeake of our own countrey men, & of fuch as have written lately ) out of the writings of Master Bradford, Master Greenham, and the Authour of this bookeschiefly in the fixth chapter touching meditation, especially those twentie which he sets downe, 2 56.

Q. What observations are thofe?

A. These that follow: first, whether wee keepe a narrow watch ouer our hearts, words and deeds continually; secondly, whether with all care we redeeme the time heretofore loft, and prouide that no time hereafter bee idly, carelefly, and vnprofitably spent; thirdly, whe-

ther once in the day (at least) prinate

I., Theury profitable obseruations and toints to meditate vpm.

Prc. 4.2 ?.

Eph. 5.16.

1. The. 5.17

CAP.6. of Christianitie.	287
private prayer and meditation	
bee vsed; fourthly, whether wee	4,
have had care to do, and receive	
good in company; fifthly, whe-	5.
ther our family bee with dili-	
gence and due regard instructed	1 1
watched ouer, and gouerned;	
fixthly, whetherwe have not be-	6.
flowed more time & care about	
our earthly pleafures, & worldly	1
profits thenwe needed, feuenth-	7.
ly, whether we have flirred vp	
our felues and others to libera-	
litie towards Godhis Saints, ef-	
pecially fuffering for well-do-	4
ing; eightly, whether wee haue	8,
not given too much bridle to	Matter and
wandring thoughts, and car-	Subiett of
nall affections; ninthly, whether	meditation.
we have prepared our felues to	9.
beare the crosse, whensoeuer	
and howfoeuer it should please	
God to exercise vs: tenthly, whe-	10.
ther wee haue not bestowed	
some time, not onely in mour-	
ning for our owne fins, but also	
for the sinnes of the time, and	
O 2 age	, , ,

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288	The Practice LIB.3
II.	age wherein we line; eleventhly
	whether wee have looked daily
	(with longing ) for the coming
	of our Lord Iefus Christ, for our
	full deliuerance out of this vale
12.	of finne and miferie; twelfthly,
	whether we have fought (as our
	necessitie hath required) the ac-
	quaintance of fome honest,
1	godly and faithfull person, with
	godiy and faithful perion, with
	whom wee might conferre and
	open our hearts to the quick-
	ning vp of Gods graces in vs;
13.	thirteenthly, whether we have
	observed the vanitie of all earth-
*.	ly things, the rather to contemn
	them, and to long after heaven;
*	& whether we have marked the
	mortalitie, and deaths of other
	men, and thoughtoften & ear-
* 4	neftly of our owne; fourteenth-
14.	ly, whether we have read fome-
	ty whether we have read louis-
	what daily (when with any con-
	uenience wee could) out of the
	holy Scriptures, for the further
	increase of our knowledge and
15.	conscience; fifteenthly, whether
	we!

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we have renewed our covenant with God to strive against sinne, especially against those sins and	
corruptions of our owne hearts & liues, whereby we have most dishonored the Lord; sixteenthly, whe her wee have marked how sinne dieth, and is weakened in vs, and keepe our selues	16.
from returning to our old fins, wisely anoyding all occasions that might leade vs thereto; se-uenteethly, whether wee haue not lost our first loue and liking	17.
of Gods word, and all the holy exercises of religion; eighteenthly, whether wee haue bin often occupied in musing on Gods benefits and workes, to sound	18.
foorth his praises for the same; ninteenthly, whether wee haue	19.
fought to cherish our faith, by taking comfort and delight in the great benefit of our redemption by Iesus Christ; twentiethly, whether wee haue not made the holy exercises of religion, & O 3 practi-	20.

in the state of th

than of conscience. Q, Seeing this dutie is fo ne\_

cessary, and wee have so plentifull matter to meditate upon; what is it, that keepes so many from the performance of his dutie?

Lets and impediments.

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A. There bee diners lets & impediments, whereof fome do keepe men that they vie not this exercise at all; others doe cause them to vie the fame, without any fruit & found profit, performing it flightly & negligently, making it an idle ceremony, or a matter of course and custome contrary to the twentieth rule fet downe before.

The first let raire thoughts.

Q. What be those lets?

A. One is a deadle custome of ranging after vaine, fond, and deceiveable thoughts, delights, and dreames of things either vnpertinent or vnprofitable, & oftentimes imposible, being fuch as neuer were ,neither are 2

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or euer shalbe; or else flatly wicked, pernicious, and hurtfull; for the heart of man is exceeding deceitfull, flipperie, fickle, wandring & wicked infinite wates; besides that the subtill aud malicious fowler, euen Satan that old Serpent, doth fet his fnares fo thick in our way, that it is very hard for vs to passe through them, without being intangled. Hence it is, that our hearts are not at our command, to attend vpon God reuerently in meditation and prayer; and when wee have once given them fcope to range at their pleasure all the day long (whereas there should not be in vs an euill heart at any time, Heb. 3.12,) we cannot call them backe and weane them from fuch idle rouings, when we would. To this impediment may beereterred worldly cares and pleasures, which we must lay afide, as Moses did his shooes, Exod. 3. when we come into the

ler,17.9.10

Iob. t.t.

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presence of God: for as a bird, whose wings are limed, is not able to take her flight on height; so the man whose mind is intangled with worldly cares, and earthly delights, is not able by koly meditation to so fo are vp to heaven.

Q. What is the maine impedi-

The second let is impenuencie. A. The maine impediment and hinderance of this (as of all other holy duties) is a nourishing of some other sinne, or more vnrepented of; which dimmeth and dazeleth the eye of the mind that it cannot behold spirituall things any more, then the Owle can behold the light: and as a blacke cloth can take no other die, so an impenitent heart is vncapable of the dutie of dinine meditation.

O. How is this impediment to b removed?

A. This impediment can neuer be remoued, till our hearts be

How the fe-; sond let is removed.

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be purged by humble and vnfained repentance, by fuch meanes and in fuch fort and manner as hath beene declared at large in the second booke of this Treatise. Wherefore as they that will keepe any precious liquor, will see that their vessels bee very cleane; so they that will entertaine holy thoughts and desires, must give all diligence to keepe their hearts pure and vndefiled.

Q. What other lets are there?

A. Another specialllet is Inconstancy; the remedie whereof is, to labour to bee constant,
and (if it bee possible) to let no
day passe without some line of
meditation, couragiously breaking through all impediments;
which course in time will make
this exercise not onely possible,
but also easie and pleasant for
vs to performe: whereas deterring and omitting (besides the
losse of time) doth breed in vs
an vtter indisposition and vnstr-

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nella

Prou-4.23.

The third let, Inconstancie. Eph.5.16.

nesse to all good things. Let vs therefore set apart the fittest time for this exercise; especially vpon the Sabbath, when spirituall idlenesse is as ill or worse than bodily labour; and to keepe it constantly, not giving ouer when wee have once begun, till wee finde that it hath done our hearts some good. For what will it availe vs to knocke at the doore of our hearts, if wee depart before wee have an answer?

Q. May not a man spend too much time in private meditation?

Too much time may be spens in meditation, A. Yes no doubt, and many doe; who are so addicted to their owne private devotions, that they neglect other duties of Christianity, and of their particular callings. Besides (as was said before) the neglect of such duties, and separating of those things which God hath owned together, doth not enlighten

and quicken the minde, but rather by the iust iudgement of God ) doth blinde and dull the fame. Hence it proceeded, that the ancient Monkes mingling bodily labour with meditation proued excellent: whereas the Popish Monks mured up in their Cloisters, and exempted from bodily labour, proved the most noyfome Caterpillers in the world. Wherefore wee must so Mer. 22,21 chuse our times for the performance of this exercise, that God be not dishonored, nor our brethren wronged, by the neglect of other duties.

Q. Bee there any other impediments?

A. Yes: for many are hin - Three other dered and kept backe from this lets. duty by want of matter; fo bar- 1. Want of ren are their hearts, and so emp ty are their heads notwithftan- g. Place. ding the great varietie of matter, which the word and works of God, and the due consideration

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he may finde fome place to doe it in, either in the field with Isa-ac. Gen. 24. 30: or in the house with Daniel, dan. 6. 10. or at the least (if he be hindred all the day long) in his bed with Daniel, Psal. 6. and 16. and 119.

Q. What is the fittest time for

meditation?

A. As no person is exempted from this dutie, fo no time but may fitly serue for the performance thereof, especially that kinde of meditation which is called extemporall; which no companie or imployment can hinder vs from, but rather minister occasion thereof vnto vs; the cold of winter, the heat of Sommer, the fweetnes of the Spring, the fruitfulnetle of the Haruett do praise the Lord, that is, minister plentifull occasions to vs to praise him. No moneth in the yeare, no weeke in the moneth. nor day in the weeke, nor houre in the day, which doth not affoord

deeme the time for meditations:

foord vs some profitable matter to meditate; yet the fittelt day in the Weeke is the Lords day, which we are to confecrate wholly to him. As for the fittell houre in the Day a mans owne experience must instruct him; and his occasions direct him: whether to take the golden houres of the Morning, when being awakened and refreshed by a fweet fleepe and quiet relt, he shall finde himselfe tree and fit to meditate vpon some heauenly matter, as Iacob did, Gen. 28.16. Or the euening, when hee hath ended his labours. which was the time that Isaac took, Gen. 24. 63. or the midst of the day, which was Peters time, Act, 10. David and Daviel vsed three times aday to pray and meditate, Pfal. 55. Dan. 6. The most free and quiet times (or if a man be wakefull, which euery one ought to striue ynto) are the night and morning; which

which were the times approoued among the heathen, who for the better imprinting of any thing in the memory, give this counsell (which common experience doth confirme,) to thinke seriously upon it in the evening before they sleepe, and to call it to mindagaine in the morning when they wake.

Q. What should moone vs to be so careful to take time for this

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A. Recause wee are so earnestly exhorted by the Apostle to redeeme the time; that is, to take the oportunitie, and lay hold vpon all occasions whereby we may glorific God, or doe good to others, and to our own soules; and the speciall spurreto proucke vs to make choyce of, and constantly to keepe some time to the performance of this dutie, and to breake through the former lets, and impediments, and others that may be

Why wee oughs to redeeme the time.

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alledged, is the due confideration of the fruits & effects of this holy dutie carefully performed,

Q. What is the fruits, effects, and benefits of Meditation?

Fruits and benefits of meditation,

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A. They are manifold, for it calles our mindes out of the world to mourning, or mirth; to complaint, prayer, reioycing and thankf-giuing in the prefence of God. It drieth fleshly and bad humours of worldlineffe and earthly-mindedneffe. It quickens and awakens the dull and drousie heart, that is readie to bee fleeping in finne, There is no private helpe foauaileable to gage and fift, weed, and purge, and (as it were) to hunt and ferret out of our hearts fwarmes of wicked and vnfanourie thoughts & lufts; which otherwife will not onely lodge and dwell, but also rule & reigne in them; and to entertaine and hold fast heavenly thoughts, which otherwife will runne out

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of our riven heads, as liquor out of a rotten vessell. It is as ownt- ments to soften our hard hearts, and to perfume and to sweeten	5.
the bitternelle of our liues, in all inward and outward troubles. It is a foueraigne preferuative a-	6.
gainst the sugred baits of world- ly pleasures and commodities, that they become not poyson vnto vs. It puts life and spirit,	7.
ftrength & vertue into all other exercises of religion, and parts	
of Gods worship. And where- as we are charged to haue our conversation in heaven, Philip. 3.20, (which is had especially	8.
by holy meditation;) men doe lose the greatest part of their sweet and happy being heere, that do not vseit.	
Q. What ods is there betweene them that vsc this exercise, and them that do not?	
A. Euen as much as is be- twixt a young scholler that can onely say his part, and patter o- uer	Prehemi- nence of them that meditate.

The ee of the ee

uer his rules by rote, and betwixt a learned School-maister that by long practife and experience hath the vse thereof; or as there is betwixt a cunning Artificer that can make his own worke, and an ignorant shoppekeeper that only felles the fame: for though the shoppe-keeper hane often more profit, yet the other deserueth more praise; & may have more peace by the fmall gaine he getteth by the labour of his owne hands, than the other by the great commodity which he reapeth, onely by the words of his lips. And as none can fay that it is his own worke which his owne hands have not made; fo none can count any poynt of Diuinitie his owne, which he hath not by the meditation of his owne heart made to be fo.

Q. What then is it, that doth keepe so many from the practise of this duty being so dinine, necessary

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## of Christianitie. CAP. 6.

and profitable?

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A. Many are discouraged from entring vpon it; or if they enter vpon it, from proceeding in it, at least with that chearfulnesse that they ought and that they defire to doe, for want of some good direction and order of proceeding, when they endeauour to goe about it,

Q. What is the best direction to leade them a long to a fruitfull and chearfull performance of this

holy exercise.

A. First, they must have a care to make a good entrance vnto it by some short, yet pithy and earnest prayer vnto God, to guide and direct them therein by the gracious assistance of his holy Spirit, without which they shall beate their braine to no purpofe. A py has

Q. What must beethe matter

and forme of this prayer.

A. This: or finch like: O Lord, fith it hath pleased thee to prayer. giue

The fenenth. and la (t let, want of good direction.

Entrance by

Patterne of

giue me a mind readie and desirous to performe this holy dutie (for which I humbly thanke thy heavenly Maiestie, ) I befeech thee by thy holy Spirit to assist mee therein, that I may bring the same to a profitable and comfortable iffue. Thou halt charged mee O Lord to feeke thy face, that is, thy bleffed and holy prefence; let my foule answere and say with thy faithfull feruant, Lord I will feekethy face, Pfalm. 27.8. O cause the light of thy face to shine vpo me, enlighten my vnderstanding, strengthen my memorie, and fanctifie my will and affections; with-hold my ranging and truant-like heart from all trifling fancies, deceitfull dreames, vaine hopes, carnall feares, and worldly cares, wherewith it is naturally and customarily entangled and inthralled : keepe it vnto thy felfe, and to thy lawes, that it may whol-

wholly delight & solace it selfe in thee:and grant that this point that I now goe about to thinke vpon, may be so setled in my memorie, and rooted in my heart, that I may reape the fruit thereof all my life long, tothy glory, and my owne comfort and faluation through Iefus Christ.

Q. When you have made this intrance by prayer, what is then

next to be done?

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A. Wee arethen to goe in hand with the point, which for that time we have propounded vnto our felues to thinke vpon, being some such matter as hath bene mentioned before. And for the helping of our judgement, vnderstanding, inuention and memory, we are to call to minde (fo far as possible we can,) what the holy Gholt faith in the Scriptures of that thing which wee meditate vpon, keeping therein that course, which the places of naturall and artificiall reason,

The fittert m eames to furnish our meditation YPON ANY (ubiett, is, a calling to monde fuch texts of Scripture as concerne that point.

reason, especially as they are set downe by Peter Ramin in his Logicke do leade vs vnto.

Helpes by Logicke.

Q. What are those? A. First, we are to consider the definition or description of the point we take in hand, what it is. Secondly, wee are to looke to the distribution of it , & confider what be the forts, kindes, or parts thereof. Thirdly, wee are to weigh the causes of it. efpecially the efficient and finall causes, which in most things that wee shall meditate vpon will appeare to bee most pregnant and profitable. Fourthly, wee must weigh the fruits and effects that it bringeth forth. Fifthly, wee are to marke the fubiect wherein it is, or about which it is eccapied. Sixtly, we must call to minde the qualities or properties adioyned or cleauing vntoit; where it is to bee remembred, that oftentimes in common practife those three, that

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that is to fay, the small cause, the fruite or effect, and the vse or property of a thing are often confounded. Seuenthly, we must carefully observe, what things bee either differing from it, or else opposite and contrary vnto it. Eighthly, wee are diligently to marke what it is like vnto, or to what it is vnlike; and where unto it may be compared, either in the quantity, that is, in the greatnesse or smalnes; or in the qualitie thereof.

Q. What say you to the testimonies of the holy Scripture?

A. I say (in effect) as before that in rhis case they are all in all; for though humane testimonies are counted weake and infirme of themselucs, because every man is a lier; set the testimonies of Scripture truly alleaged, being the voice and Oracle of God himselse who cannot lie, are arguments of greatest force in matters of Divinitie; are

9. Testimontes of Scripture. 2. Tim. 3. 16.17. and are fufficient of themselues in a competent measure, without any other learning, to surnish a godly minde with most profitable and holy meditations.

Q. How may shefe places of Logicke be an helpe to vs?

How the places of Logicke may be an helpe.

A, By leading vs along in our discourse with more ease and facilitie, and furnishing vs more readily with some profitablematter, touching the point which we meditate vpon : even as the markes fet vp in the high way, to direct a traueller in his intended iourney. Yet we must not bee curious or scrupulous herein; for that would distract the mind, and draw vs too much from the right ende of this holy exercife; which is not to pradise Logicke, but to exercise religion, and to kindle piety and deuotion. Besides, euery place of inuention will not affoord matter to furnish al poynts, that we we shall have occasion to meditate vpon. And therefore it shall bee our wisedome to take such places onely, as are most pregnant and ready at hand, and do most easily offer themselves to our mindes, and to let the other passe.

Q. What if men have no skill at all in the art of Logicke?

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A. Yet the very light of nature and reason (whereof Logicke is nothing elfe but an image and observation ) will receiue helpe by thinking vpon the feuerall heads before named, being so familiar to the nature of man. If not, then let them onely content themselues with this course, which was first mentioned, to gather together and call to minde, in fuch order as they can, all the most pregnant testimonies and examples of holy scripture, as they be able to remember touching the poynt, which they bend P their

what they ought to doe that have no Logicke.

by some example?

A. Thus: Suppose sinne to be the subject or matter of our meditation, then having made our prayer as before, let vs proceede in this manner; What thing is this sinne, O my soule, that doth so beforthee? or what maner of thing may it be wherwith thouart fo nelighted, or rather bewitched? and how doth the holy Ghost in the Scriptures define it and fet it forth? who are sinners, but they that rebell against God, and against his holy will reuealed in his word? and what other thing is sinne but a breach and transgression of the Law of God,

1. Ich. 3. 4? a turning out of the

way

An example.

310

I. Definition.

way of life, as the phrase of the old Testament doth import, and a fwaruing from the right mark and end, as the word vsed in the new Testament doth signifie, which is the glory of God, and thy owne faluation? This curfed thing called Simme, is not of one fort or kinde; it is a monter of many heads, and (as it were) a beaft of many hornes. It is both originall, bred and borne with vs; and actuall, springing out of vs from that venomous roote of our original corruption. Againe, it is either inward, lurking and boyling in the heast; outward, shewing it selfe in the lifeand conversation: fomtimes it onely inhabiteth and dwelleth in vs, and oft times it doth reigne and ouer-rule vs; fometimes it is but an errour and infirmitie, and fometimes it is a wilfull and prrefumptuous euil, Pfalme 19.11.12. Sometime it is pardonable, by the free grace P 2 and

2.Distriba-

drawne

and mercy of Ood, to them that truly beleeue and repent; and fometime it is vtterly vnpardonable and neuer to be forgiuen, being fuch, as it is impossible that the committers thereof should bee renewed by repentance, Matt. 12 . Hebr. 6. Sometimes it rusheth immediately & directly against God, and sometimes it reacheth more properly to the hurt of our neighbour. But who is able to recken up all the branches of this most bitter and venemous tree? Wherefore (to looke more nearely into it,) whence proceedeth this deadly poylon? what may be the cause whereof it commeth, and the fountaine from whence it springeth? Surely, my foule, it is euen thy selfe; thou art the roote that bringeth foorth all this bitternelle, thou art the fountaine from whence all this deadly venime doth arife. For every man is tempted to sinne, and hee is

2.Causeef.

Gen, 6.5.

drawneaway of his owne concup scence and enticed. Beware therefore O rebellious foule, that thou lay not the blame vppon the Lord, neither makehim the author of thy sinne: for thou (O God) as thou canst not bee tempted to euill thy felfe, fo thou temptest no man to commit sinne; being a thing which thou so straightly forbiddest to all, and so severely threatenest inwhomfoeuer it is found; and for which thou fo gtiewoully plaguest the wicked, and so sharpely correctest thine owne children, 1 am, 1.13, 14. Heb. 12 7.8. Thou (O Lord ) art holines it felse, and the fountaine thereof, and there is none eternally and vnchangeably good, but thou alone. Matt. 19.17. Thou madeft man good at the beginning, but hee fought many innentions: fo all the imaginations and thoughts of his heart become onely enill continually, caffeth

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Eccle.7.13.

Or

Ger.3.1.

or enery day, Sabbath day & all, Genef. 6.5. True it is indeed that the divel, that old Dragon, vling the fubtil Serpent for his instrument, did offer the first occasion of finning; whereby he became an external cause of sinne, and is called a murtherer from the beginning, and the author and father of all deceit, loh, 8,44 yet man had power to have relifted him if he would, which hee not doing became the true and proper efficient cause of corrupting himselfe and all his posterities who likewise by meanes of the poyfon deriued from his loines, become also the proper and immediate causes of their own fins Marke wel then, O my foule, the root of this euill, & further confider what unfauorie and curfed fruit it bringeth forth; furely en uen such as it selfe is; for such as the tree is, fuch are the fruits; as is the roote, fo are the branches; a poysoned fountaine casteth

4. The finall mule, or this end or fruit of sinue.

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casteth foorh no wholesome streames. Ia. 3.1 1 and who can bring (as the Wife man faith) a cleane thing out of filthinesse? Surely there is not one, but onely hee who is holinesse it selfe, Ich. 14.4. And without all controuersie, the reward & wages of sinne is death, and that not onely temporall and bodily, which is a seperation of the body from the foule for a feafon; but also spirituall and eternall both of foule and body, from God which is a separation for euer & euer. Is any good thing with-held from vs? let vs thanke our sinne for it : is any plague or punishment laid vpon vs? Be furethat finne is the cause, or at the least ( euen in the dearest children of God) the occasion of it. Is any good mercy or bleffing of God made of no force, oreuen turned to a curse to vs? we may be forethat it is by reafon of our sinne, For as the Prophet P 4

The of

phet faith, Behold, the Lords hand is not shortened that it cannot faue, nor bis eare heaviethat it cannot beare; but our iniquities separate betwixt vs and our God, and our sinnes doe bide his face from vs that he will not heare. Ifa. 59.1.2. Finally, as Iob faith Miserie springeth not forth out of the dust, neither doth affliction spring out of the earth; but man is borne to labour as the sparkles flies upward. Iob. 5.6.7. As if he should fay, man is as prone by nature to sinne against God, and confequently to pull Gods iudgements vpon himselfe, as the fire (which is a light element) is naturally prone to ascend and mount aloft. And to the end that thou (my foule) mayest see, vpon what an ougly Monster thou hast set thy delight, doest dote vpon, and art bewitched; withall consider how faire and amiable pietie and vertue are: for as they make a man louely and

s. The oppofites and contraries, and honourable, so sinne maketh him loathfome and contempti- | Ecclef.8.1. ble. The feare of God (faith Salomon) makes the face of a man to shine and bee beautifull; but impietie and prophanenesse doe deface and dif-figure the image of God in him, and cause both God and all good men to loath and derest him as a polluted and a filthy thing. Fauour faith the fame wi'e man) is deceitfull, and beautie is vanitie, but the woman that feareth the Lord shee shall be praised, Prou. 31.30. A vile person is contemned (that is, a profane man, and basely esteemed, how great soeuer hee bee in the world,) in the eyes of him that feareth God, Pfa. 15.4 & piety is the only beauty, that the Lord himselfe is delighted with, 1. Pet. 3.4. Therefore it is

foule, to bring thee further out P 5

cleare on the contrary part, that hee loatheth and abhorreth impietie and sinne. And yet my

promise, some threatning, or some example, which serveth not verie sitly and prostably to shew forth the amiable ueste of vertue, and the vestinesse of sin,

and

5. Compari-

Efa.64.6.

2.Tim, 2.17

Ter.2. 19.

7 Leftemonics

& with what care, zeale, watchfulnesse, &c. the one is to bee shunned, & the other to be embraced.

Q. When wee have thus gone through those Logicke places, and so informed our sclues touching the matter in hand by the holy Scrip-

tures, must we stay there?

A. No: for the life of meditation as hath beene faid, being application, that is, a preffing and laying home to the heart & conscience of the matter meditated vpon, to the end wee may bee throughly affected with a lively tafte and feeling, either of the fiveetnesse or bitternesse of the same; we must proceede further: for the former course ferneth chiefly to confirme and increase our judgement and knowledge, and to renew and It engthen our memory; which; vnleffethe affections bee reformed and kindled, would prone vaine & to little purpose for it is

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of

When the sudgement is inlightness, the affictions must be quickness.

not

Pf.97.10.

not the knowledge of good and enill, but the hearty & vnfained affecting of the one, with a zealous detefting of the other, that makes vs holy and happy. We must therfore indeauor to have a sensible tast, lively touch, and fruitfull feeling of that wherof wee have discoursed with our selves, according to the former direction; that we may be affected either with godly ioy, or godly forrow, godly hope, or godly feare, &c.

We must feel the bitternes of hn and sweetnesse of Vartue.
Pl. 34.8.

Q. As how, for example?

A. Thus: if we meditate on God, or any of his mercies, and benefits, wee must labour with our hearts and affections, to tast and feels how sweete the Lord is; that as doting louers, do inwardly conceine a carnall delight, in thinking and speaking of those whom they so loue; and of the letters and tokens they have received from them: so we may conceine a spiritual ioy and con-

contentment, by thinking and speaking of the Lord, and of his mercies towards vs. Againe, if we meditate of sinne according to the former examples, we mult labour to feele (as Salomon speaketh, 1. Kin. 8.39. the plague in our owne hearts; and to know (as the Prophet saith) that it is an euill thing and bitter to for-sake the Lord our God, and not to have his seare in vs. Ier. 2.19.

Q. What directions must wee follow for the quickning up of our

affections?

A. As the knowledge of Logicke, and of the heads and places of Inuention may bring good helpe to the former; so the knowledge of Rhetoricke (being sanctified,) and of the figures thereof (especially those, which are called figures of sentences) may much further those that have the knowledge of this art, in the second and speciall part of meditation.

Rhetoricke good helps hereunto.

Q. What

Q. What things chiefly are to bee observed of all forts, for the quickning of affecting of the heart with that, which wee meditate upon?

Five things
to observe:
first, a complaint: secondly, a
wish: thirdly, a petitio:
fourthly, a
soufesion:
liftbly, a
perswaston.

Rom. 7.24.

Pf4.119.5.

Gen 32.

A. There are five things efpecially to be observed and performed for this purpose; the first is a lamentable & dolefull complaining and bewailing of our owne estate, either in respect of the finne that aboundeth, or of the grace that is wanting. The fecond is a most passionate, vehement, earnest, and heartie wishing and longing after the remouall of this fin and punishment which we hate and obtaining the good things which we loue. The thi dis, an humble & vnfained acknowledgment and confellion of our owne weakenesse & disability & vnw orthinesse either to remoue the euill, or obtaine the good proceeding from a broken and forrowfull hart. The fourth is a feruent petition,

Pfal. 25.7.

tition, earnestly craning & begi ging at the hands of God, who is onely able to effect it, either the remouing of the euill which our foule hateth, or obtaining of the good which it longeth after. The fifth is a chearefull confi- Pfalme 6.3 dence raising and rowsing vp of our soules after such dolefull complaining, hearty withing, humble confessing, vnfained acknowledging, and earnest craning of that we want, grounded vpon the most sweete and fure promises of God, made to them that call vpon him in faith; and vpon the experience, which the Saints of God in all ages haue had, of the successe of their suits: who were never fent empty away, but eyther obtained that thing which they begged, if it were a spirituall grace; or that which was much better for the, if it were any outward bleffing belonging to this life. I sous that Q How make your bis plaine

Luke 1.53.

2 Cor. 1 2.9

by fome example? Homes . noin

A. Thus; taking still the same object or matter of our meditation namely Sinne. Is it even fo O my foule, and is finne, where. upon thou haft iet thy felfe, fo loat forme and hatefull in the fight of God (being a breach of his most wife, just and holy Law, and springing from such a bitter and venomous roote, and bringing foorth fuch poyfonfull and deadly fruits) so contrary to all vertue, godlinesse and goodnesse, more venomous than a Serpent, more infectious than any plague or gangreane; condemned and cried downe in euery booke, in enery leafe, and almost in enery line of the holy Bible? Woe then and alas vnto me, that have follong lyen under this burden and bondage, and that even many times willingly and wittingly. Wee and alas, that ever I naue folong nourished fuch a ferpent in my bosome, and

1. Complains.

and received fuch a deadly poyfon into my bowels. Othat I could once find power and ability to weede it out, and to pluck it vp euen by the verie rootes!O that I were able to wash thee (my foule) from this great wickednes, (as the Lord by his holy Propher exhorteth, Ie.4.) wherwith thou art fo strongly bewitched. But alas, I do clearely fee, and sensibly perceive, that there is in thee no strength, no more then there is in a man extremely sicke to recouer himselfe, or in a man desperatly wounded to cure himselfe; nay rather (wretched foule that thou art ) then there is (to speake as the Lord hath taught thee in his word) in a man starke dead, to restore himselfe to life againe: and look how vnable Lazarus was, after he had laine foure dayes rotting in the graue; so vnable art thou of thine owne strength, to rife againe to the life of righteouf-

1. Wishing

3. Confession

nes,

Rom.7.25. 1.Tim.2.5.

4. Petition.

Pfal. 51.7.

5. Confi dence

nes, and to ferue the living God in holinesse of life. O who is it then that is able to deliuer mee from the body of this death? Surely there is none but one: there is but one God, oue Sauiour, and one Lord, and that woundeth and healeth, that killeth and quickneth; it is he that must make vs, and not wee our felues. To thee therfore, O Lord I doe make my moane, to thee I render my humble petition, and poure out my foule; O Lord, I befeech thee for thy mercies fake, and for the merits of thy Sonne Iefus Christ, to take pity vpon me, and to heale my foule which hath finned against thee. Wash me, O Lod, and I shall be cleane; convert me, and I shall be throughly converted. And this, molt sweete and gracious Father in Christ Iesus, I am fully perswaded thou wilt doe for me i for thou art God that canst not lye; thou halt promifed, and art

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Tit. 3, 1,

art both able and faithfull to performe; thou hast faid, At what time soeuer a sinner shall repent him of his sinne, and that vnfainedly, thou wilt blot all his iniquitie out of thy remembrance for ever. Thou haft faid by the mouth of thine onely begotten Sonne, that all things are possible to him that beleeueth; O Lord I beleeve (though weakely and faintly, therefore I know thou wilt helpe my vnbeleefe, as thou didft to the father of the diffressed fonne. Marke 9.23. Manaffes had finned greenously, had filled euery corner of Ierusalem with the blood of thy Saints, and yet vpon hishumble and vnfained repentance in his affliction: thou diddest receive him into thy fauour againe. Why then shouldest thou doubt, or becast downe into the gulfe of despaire, O my soule, that hast nor beene fo farre given over of God nebrea

Mat. 26.70

God, to finne against him? Perer did most impudently deny and forfweare his most deare & b. uing Master, against his owne knowledge and conscience, and contrary to that vehement proteffation and vow, which hee made a little before in the prefence of Christ, and of his fellow Apostles; and yet when his heart relented, & his foulemelted; and his eyes resolued into teares; especially when by that faith which Christ promisdhim should not wholly faile, he laid hold vpon the mercie of God, and merit of his Saniour, this great sinne was forginen vnto him. Therfore, O my foule, comfort thy felfe in the Lord, and in the word of his grace; and affure thy felfe, that he who hath given thee this holy faith, though it be but as a graine of mustard-feed; and wrought in thy heart this true, though fmall measure of godly forrow; will alse freely pardon

pardon and forgive thee thy fin and wash thee thorowly from the fame.

Q. When We have thus finished thefe two parts of this holy exercife of meditation, what remaines further tobe done?

A. We must not suddenly or abruptly breake off, except some vnauoidable necellitie of conipany or bufinesse doe vrge vs thereunto, but make a folemne conclusion; first, giving heartie thanks to God, that hath wouchfafed in fuch gracious measure to affift vs in the performing of this holy dutie. Secondly, recommending our felues and our waies vnto him, that our life and cariage, and allour thoughts & actions afterwards may bee anfwerable to those heavenly thoughts and desires, which we haue had and expressed in the performing of this dutie. And herein it will not bee amisse, if wee can fitly call it to minde, to end

Conclusion with first, thansgiuing, Secondly crauing perfeuerance and growth in grace.

end with some Psalme, or with some part of a Psalme, for the quickning and chearing up of our hearts vnto Christian comfort & contentment in the Lord.

### CHAP. VII.

# Q V Hat is the third private helpe to a

godly life?

Third private helpe is armour of the spirit.

2.Cor.10.4

A. The armour of a Christian, which is that furniture of spiritual graces and gifts of the holy Ghost bestowed vpon euery true beleeuer; whereby God doth deliuer them from all aduersarie power, and maketh them more then conquerours ouer all their enemies.

Q. What are the parts of this

armour?

2. Breftplate of righteousnesse, lone of vertue, hatred of

A. They are fixe, namely, first, the girdle of Truth; secondly, the Brest-plate of Righteousnesse; thirdly, the Shooes of Peace; fourth-

fourthly, the Shield of Faith; fifthly, the Helmet of Saluation; fixthly, the Sword of the Spirit.

Q. What is the Girdle of

Truth?

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e; hA, It is that finceritie, fimplicity & wprightnesse of heart, which ought to accompany the whole conversation of a Christian, & every particular action throughout his life, both towards God, and towards his neighbour: and it is opposed as stat contrary to all fraud, hypocrise-glosing, halting, doubling and hollow-heartednesse whatsoever, Psalme 3 2.1.2.& 73.1. Pron. 30.6, Matth. 5.8. John 1.

47. Q. What is the Brest-plate of

Righteousnesse.

A. It is a firme and constant resolution, whereby our hearts are continually bent to all manner of goodnesse and righteous dealing, approuing, desiring and practising thereof, and delighting

I Girdle of truth, fincevitie. 2.Cor.1.12.

Sixeparts of this ar: mour. Pfal. 7.3.4. Pron. 10.9. Crc. 28.1. ting therein, as in that which is most excellent; and no lesse disliking, shunning and abhorring whatsoeuer is contrarie thereunto.

Q. What examples have you thereof?

Examples of righteoufneffe. thereof? A. We have divers; among the rest notable is the example of foseph, who when he had as great opportunitie to fatisfie the lust of the flesh, without all feare of punishment ( yea with great hope of gaine and preferment) as heart could have wished, was fo firmly bent to doe that which was good and righteous both before God and before men, that he resisted the motion of his mistresse to his owne disgrace, and (in the judgement of man) vtter vndoing, Gen. 39.8.9,&c. Againe, when hee had no leffe opportunitie to haue beene euen with his brethren, and to haue plagued them without being knowne, yea, or once fufpected

pected either of them, or of his father; he did not onely abstaine from doing them any hurt, but endeauoured to doe them and theirs all the good that possibly he could, Genef. 45. & 46. The like may be faid of Danid, 1 . Samuel 24. 17. and of Daniel and his fellowes, who might eafily haue beene reuenged of their enemies, & procured their owne preferment, without hazard of the Kings displeasure, if they would have yeelded but a little to the corrupting of their owne consciences, Dan. 1.8. & 3.16 17.&c.

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Q. What are the Shooes of Peace?

A. The Shooes of Peace, or having of our feete shod with the preparation of the Gospell of peace, is, when we being by the promises of the Gospell, as sured of the forgivenette of our sinnes and eternal saluation, do find that sweete and surpassing

3. Shooes of peace, Peace with God: or Christian patience.

neace

peace of a good conscience: which in a gracious measure maketh vs patiently and chearefully to passe the pikes, and goe through the thornes of all troubles and afflictions which wee shall meete withall in the warfare & wildernes of this world, especially for Christs sake and the Gospels, Psalme 3.3. and 4. 7. Iohn 16.93. Rom. 5.1.2.3.Or (to speake more properly and directly) by being shod with the preparation of the Gospell of peace, is meant Patience, wrought and procured by the Gospell of peace; whereby the servant of God is prepared, setled, resolued (and in some meafure enabled) meekely, quietly, contentedly, and (as hee may) chearefully, to goe through all trroubles and afflictions that he shall meete within his Christian course, as he that hath shoes of braffe on his feete is fitted and enabled to goe on his iourney whatwhatfoouer stones, stickes, thornes, briers, or fuch like stuffe shall lie in his way, Luke 22.19. Hebr. 10.36. lames 1.

Q. What examples hereof can

you give me?

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A. Paul, to omit others, had Example. put on these spirituall shooes, which flood him in far greater stead, then the bootes of brasse which Goliah had on his legs, 1 Su. 17. 6. did ftand in him in: forhereby notwithstanding the teares and intreaty of the brethren, which hee confesseth did breake his very heart, hee was ready not be bound onely, but to die at Ierusalem for the name of the Lord Iefus, Atts 2 1.1 3. Yea, from hence proceeded that triumphant fong, and most confident and comfortable perfwafion, which hee fo lively deferibeth and setteth out, Rom. 8.31. &c.Pfal. 27.1.

Q. What is the shield of faith?

4. Shield of

A. It is a found and certaine perswasion, built won the promises of God, set downe in the Gospell, that Iesus Christ with all his benefits (as forgiuenesse of sinnes, eternall life, exc.) is vndoubtedly ours; whereby we beare backe all distrustfulnesse, despaire, and doubting of our saluation; with all presumption, carnall considence, and worldly securitie, which Satan, as it were darts or balls of wild-sire, doth cast against vs.

Q. What is the Helmet of Saluation?

A. It is a stedfast looking and ioysul longing for, and after the performing and accomplishing of all these mercies both temporall and eternall, which God hath promised, and we by faith are assured of; as appeareth in the example of Simeon, who having a promise, that before he died, hee should see Christ with his bodily eyes, beleeved the same,

Pfal.42.5. 11. Rom.8.31:

Heb. 1 3.7.

Hope.
1.Pet.1.13.

Luke 2. 26.

fame, and looked for the performance of it. This is fitly called the Helmet of Saluation, because it faueth the head, which next the heart (which the Shield and Brest-plate do defend) is the principall instrument of life. While the head is held vp, a madrowneth not, be the waters neuer so deepe; and while hope continueth, a Christian despaireth not, bee his distresse and danger neuer so great. In the like respect it is called elsewherean Anchor, Heb. 6.19.

Q. What is the Sword of the

Spirits

A. The found and fauing knowledge of the world of God and of the remedies fet downe in the fame; first, against the poyson of errours and heresies, 2. Cor. 10. 4. Secondly, against the corruption of our owne hearts, Heb. 3. 12. Thirdly, against the deceitfulnesse of sin, Heb. 3. 13. Fourthly, against the

6. Sword of Gods word.

fubtilties and deepenesse of Satan, 2. Cor. 2.11. Renel. 2.24. This is sometime called a shield Proner. 30.5. because it serveth not onely to wound and offend our enemies as a sword, but also to saue and defend our selves as a shield; a lively example of both which we have in our Savieur Christ, Matth. 4. Luke 4.

Q. Cannot the Christian life

stand without this armour?

No safetie without shis armour.

A. No: for if it could, the Spirit of God would not have fet it downe particularly, and exhorted vs fo earnestly to put it on; besides, if wee looke well into the seuerall parts & peeces of this armour, we shall fee that it is as impossible for a Christian to bee fafe without them in the course of his life, as it is for a fouldier to bee fafe in the field without his Head-peece, Target, Sword, Gun , and fuch like weapons of his bodily warfare. For without the girdle of truth our

our lives would bee too weaketo hold out this spirituall warfare, 106.38.3. and 40.7. Without this breft-plate of righteoufnesse, sinne would give a deadly wound to our foule, Pro. 10.2. and 11.4. Without this patience or shooes of peace, worldly lottes & croffes would pierce our hearts through, Tim. 6.10. Luke 2.35. Without the shield of faith, wee should lie open to most deadly feares and doubtings about the affurance ofour faluation, Luke 22.31. 32. Iohn 3. 18. Without this helmer of faluation, wee should bee like a ship in a raging Sea without anchor , Hebr. 6. 19; Finally, without this fword of the Spirit, we should be like naked fouldiers in the battell, wanting a weapon either to defend our felues, or drine away Satan, Math. 4.4.7.10.11.

Q. How is this armour to bee

put on ?

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.4. By

. By labouring dayly by

praier & watchfulneffe to have

the feeling, vie, and benefite of

this armour is put on by, daily stirring up these graces.

the whole and euery part and peece thereof: for not with standing, euery true beleeuer be in his first conversion to God, made partaker of all things pertaining to life and godlinesse, 2. Peter 1.4. and confequently hath all the parts of this armour in some measure : yet if he doe not endeauour to nourish and increase them, they decay and grow rustie, like the bodily armour which in time of peace hangeth by the walles. Wherefore feeing our warfare continueth while life lasteth, and our enemies be fuch as will neuer be at peace, no not fo much as at truce with vs; we must arme our felues euery day, putting on vprightnesse against hypocrisie,

righteousnesse against all kinde of iniquitie. And as by this meanes itisto bee put on, so it

muft

Iob 1.7. 1 Pet. 5.8. Icb. 7.1. must be kept on, and neuer laid aside, because our combat is continuall, Phil.4.4. 1. Thes. 5. 16.17. &c.

### CHAP.VIII.

# Q. V Hat is the benefit of this armour?

with this fipirituall armour all the day, and hath all the parts thereof fast buckled vnto him, doth so resist Satan, that he syeth from him; and is so firely fenced against all spiritual aduersaries, that neither the depth of hell, nor the deceitfulnesse of his owne heart shall ever bee able to overthrow him, or to give him any desperate or incurable wound.

Q. How appeareth that?

A. The holy Ghost ascribeth to faith alone victory over the world, 1. 16h. 5. 4. and saith, that

here-

Benefit of this armor.

Iam cs-4.7.

Proofe of t!

hereby Satan is refisted, 1. Peter 5.7, and Christ saith, All things are possible to him that beleeueth, Marke 9.25. Now if one part of this armor be so powerfull, what benefit may we judge the whole will bring? Wherefore let vs not thinke our selues ready any day, till we have thus put on the Lord Iesus Christ, with his wisedome, righteousnesse, fanctification, and redemption, Rom. 13.14.1. Cor. 1.30.

Q. Seeing this is a dutie of so great vse and necessitie, what is the cause that so few doe practise

it?

why this is no more prattyled. A. The cause why men doe not practise it, is in themselues; some are discouraged in respect of their ignorance, which they should not be, if they have knowledge enough to see this to be the best of all otherwayes. Others are driven backe, in respect of their infirmities, who should

should remember, that they are ftrong enough, if they could be but perswaded to vie their best endeauour to walke in it : but the maine hinderance of all is this, that men doe fuffer their hearts to take their fill in the delights of this world; or to furfet with earthly care and businesse, taking little paines to muse vpon this heavenly estare, praying flightly for it, labouring coldly and faintly after it. Whereas if Gods children would take the paines to put it on, as men do their Armour in time of Warre, or their apparell in time of peace; howfoeuer they should meete with many lets and difcouragements, through the malice of the diuell and their owne corruption, as the fruites of the earth doe : yet being rooted in God, and well watered with meditation, prayer, &c. they shall grow vp and prosper like the Lords plants.

Pfal. 62, 10 Luke 16.

Pfal- 92,14

2. How

Q. How are wee to put on this armour, seeing enery true beleener hathit, and enery part thereof (in

measure ) alreadie?

Ephc. 6, 18,

A. This the Apostle teacheth a litle after, when he faith, praying with all manner of Prayer and supplication in the Spirit, and watch thereunto with all perseuerance. For by meanes we shall have this grace and all other parts of this spirituallarmour in a readinesse, and not as men in time of peace haue their bodily armour lying by them ruftie and vnferniceable; but as fouldiers in the field, who looking for the enemy euery moment, carrie their weapons about them, whether they wake or sleepe, eate or talke, lie downeor rife vp, walke abroad or returne home. Thus if wee hearken to the exhortation and meanes prescribed by the Apoftle, and vse continuall watching with hearty prayer and earnest

nest meditation about the excellency, necessitie and benefite of this armour, and the parts thereof; wee shall be surnished with vprightnesse of heart against all hypocrisie, with righteonsnesse of life against all iniquitie, with patience against all aduersitie, with faith against all despaire, doubting and insidelitie; with hope against all fainting; and sinally, with knowledge against all ignorance and errour, and describinesse of sinne.

### CHAP. IX.

Q. VV Hat furtherance doth our owne Experience, the fourth prinate helpe, bring to the leading of a godly life?

A. Very great; for it is that knowledge which wee get by proofe and practife, and may be fitly

4. Prinate helpe, oxperience. Acts 24, 16. 1 Tim. 47.

fitly referred to that peece of spirituall armour which is called the fword of the spirit. Now as no man can vie his weapons well, though he have all the precepts of fencing in the world. without practife and exercife; fono Christian can profitably apply the word of God to himfelfe and others for their good, without experience of his owne and their ellate. And therefore we mult not content our felues with the litterall knowledge which is gotten onely by rule and precept out of the booke but we must labour for experimentall knowledge alfo. For as in all trades, experience brings facility, and vie (as we fay) maketh masterie, so it is in the trade of Christianity.

How we get

Q. Wherein doth it stand?

A. In marking how true enery part of Gods word is, and how the doctrines, threatnings and promises contained

therein

therein, are daily verified in others and in our felues; as namely, how he punisheth the hollow-hearted and workers of Dan. 5.5. iniquitie, even in the middest of their iollity; and how hee cheareth and bleffeth the religious and faithfull, even in the middest of their afflictions; so as we can fay for our owne observation and experience, Woe to the workers of iniquitie; woe be to you that laugh, for you haue your confolation, Luke 6. 16. Bleffed are they that feare the Lord, it shall alwaies goe well with them, and what focuer they doe, it shall prosper : all things shall worke together for the best to them that love God. Pfal. 1.1.2. Rom. 8, 28. A fmall thing to the iust man, is better then great riches to the wicked, Pfal. 37.16. The wife shall inherit glory, but fooles dishonor, though they be exalted, Pron. 3.33. Bleffed are they that mourne,

mourne, for they shall be comforted, Matt. 5. Count it an exceeding ioy, when you fall into divers tentations. Tames 1.2. with a number fuch like, which the word of God (as a fountainethat can neuer bedried vp) doth plentifully afford vnto vs: which when wee can speake of, not onely by rote and without booke, as Parrots, but by feeling and experience, oh how happie fhall we be? what pleasure? what treasure? what preferments,&c. can make our estate so blessed as this? Therefore David (a man according to Gods minde) was mindfull both of Gods mercies and indgements, 1. Sam. 17 34. Pfal. 37. 25.35. and of his owne infirmities, Psal. 77.10. and 116.11, and doth exhortothers to do the like, Pfal. 37.37. So doth the Apostle Paul, Heb. 13.7

Q. What shall we say of them that will not profite by experience?

A. They

A. They that have often smarted for their sinnes, and yet are content to lye in them still, are more foolish then many children, who having bene once in danger of drowning, are affraide to come meare the water; or having had their flesh scorched, are afraide to come neare the fire. And for want of this experience it commeth to paffe, that not onely the hearers of the word of God, are a number of them cold and dead in the practife of it; but also the Teachers themselues are more faint and vnprofitable in the vttering of it; speaking onely out of the bookes and writings of other men, and not out of any lively feeling or found experience of of their owne.

Q. What say you of company and conference, the fifth private helpe?

A. This being wifely and conscionably vsed, doth much

Danger of want of experience, Pro, 23, 34.

and helpe companie and helpe conference:

helpe and further vs to goe better forward in the practife of all Christian duties, as is shewed more at large in the next Treatife.

# CNAP. X.

Q. VV Hat is Prayer, the fixt prinate helpe?

A. Prayer is a faithfull, humble, and earnest calling upon God in the name of Jesus Christ alone, according to the will of God: or more briefly; Prayer is a right opening of the desire of the heart to God, 1. Sam. 1. 5. Pfal. 62.8. and 142.2: and hath these two parts, Thanks-gining, and Request; whereunto is added the Confession of sinnes.

Q. What be the motines to

Thankes-gining.

A. They are chiefly three; first, the knowledge and remembrance of some benefit received

6. Prayer.

CAP. 10. ceiued or promifed by God, and hoped for of vs. I Sam. 25. 32, Genef. 24.27, Luke 17.15. Secondly, the ioy of our hearts arising from thence, Psalm 126. 1.2. Thirdly, the consideration and feeling of the fountaine of enery benefit, which is Gods free love and fatherly affection; which is more worth then all the benefits of the word, Pfal. 116.5.10.6.

Q. What duties are required in

Thankes-gining.

0

A. Heerein are three duties chiefly required : first, a continuance and increase of our loue to God, Pfal. 116.1. Secondly, an earnest desire (as it were) in requitall hereof, to fet forth his praise and glory, Pfal. 116.12.

Thirdly, a daily endeauour to proceed in obedience, and to walke worthy of God, and of his kindnesse and bounty to vs, Pfal. 50.16.

Q. What is required in the con\_

3. Motines to thankefgiuing. 1. Know. ledge of the benefit. 2. Loy in it. 3. Feeling of Gods lone therein.

2 Duties in thankel giuing.

Pfal.38.4.

& 40.12. Confession of

Pfal.51.3.

Luke 18.13

Pfal.131.1.

-

4. Duties in petition.

confessions of our sinnes?

finnes odious and burthensome to our consciences: secondly, wee must accuse and charge our selues deepely for them before God. Thirdly, we must present our selues before him as standing wholly at his mercy, deseruing otherwise to be veterly condemned. Fourthly, we must feele our selues softened and meekened, and our pride abated hereby.

Q. What is required in request

or petition?

rition of heart, being presed with the feeling of our wants, vnworthinesse, miserable estate, and manifold necessities, Mat. 5.3. and 15.28. Luk. 18.13. Secondly, to aske no other things, nor otherwise, then God in his heauenly word hath hallowed vs, John 14. Thirdly, faith, confidence and assurance to be heard,

CAP. 10. of Christianitie.

heard, and a chearefulnesse arifing from thence. Iames 1.6. Fourthly, not to bring with vs any sinnes which be not repented of and renounced, but rather (at least secretly) nourished and lien in, Prou. 28.9. Pfalme 16.18. To which may be added feruency and earnestnes, Iames 5.16.

Q. Seeing it is hard for flesh and blood to pray aright, what may mone us to pray with chear-

fulnesse ?

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A. The fruits and effects thereof, and namely these three: first, because hereby wee are made acquainted; and in a sort samiliar with God, sames 4.8. Secondly, prayer giveth life and quickening to all the graces of God: as faith, hope, love, care, & conscience of dutie; &c; which before lying dead in vs are quickened by prayer and kindled, as the fire is by the bellowes: as appeareth in the example of Hefer,

3 Motines

fer, who being fearefull before, cap. 4. 16, when she had prayed, went boldly to the King, though with the hazard of her life, c. 5. 1. Thirdly, it obtains the for vs. (in our greatest need) the good graces and blessings of God, which our soules doe most desire and long after, Mat. 7.7:

## CHAP. XI.

Q. VV Hat say you of reading, another helpe

to a godly life?

How reading is to be vsed with fruit.

A. To the end wee may vie this helpe with more ease, fruit, and benefite, fiue points are to be confidered. First, what is to be read. Secondly, who should read. Thirdly, when they should read. Fourthly, why? and to what end. Fifthly, how? and in what manner?

Q. What is to be read?

A. Prin-

A. Principally the holy Canonicall Scriptures of the Olde and New Testament, sitly called the Bible, because it is the Book of all bookes, to surther men in the way to the Kingdome of heaven: so highly commended by the holy Ghost (the Inditer thereof,) that it would instame and rawish a most frozen heart with the love and desire of it.

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Q. What say you of other books? A. There be divers, penned by learned and godly Dinines, very profitable to make men wife and skilfull in the knowledge of heavenly things: wherof some be more large, and some more briefe. Of the larger fort are Calmins Institutions, Peter Martyrs Common places, Bezaes Q. Q. and Confessions, Master Perkins works, containing the fumme of many learned Authors, in a plain and profitable manner; besides diners others, which do not onely

In The Bible especially to be read.

Pfalm 19.7. and 119. 1.

Proptable Troatifes of godly Diunes of the larger fort.

tend

356

ledge, but also (among which the Author of these seven Treatifes here abbreviated doth excell, ) to the keeping of a good conscience, and to the leading of a Christian and godly life.

Q. What Say you of the briefer

Sound Cattechismes and Treatifes of the briefer fort.

A. This last age of the Church hath bene that way verie fruitfull in good Treatifes, and found Catechismes, penned not only by the Diuines of Germany and France, as Vr sinus (& the Divines of Heidleberg) Caluin, Viril, and others, but also of this Realme of England. For befides that learned & godly Catechisme, penned by that reuerend man of God, Doctor No. wel, (sometime Deane of Pauls Church: ) fundrie other haue come abroad in print; among which there is one called, a Treatife of Christian Religion,

of Diuinitie; and a-

or the hody

nother

nother called the Guide to true Bleffednesse. It were endlesse to reckon all, much more to reade all; and in reckoning vp a few, a man may leave out as good as he putteth in. Therefore let euery Christian by the aduice of his godly and learned Teachers) prouide some few of the best, counting them better ornaments to his house, then vaine Pamphlets (whereof the world is full ) and wanton Pictures; esteeming them other manner of houshold implements then Cards and Tables and fuch like stuffe.

Q. What say you to bookes of Controuer sie?

A. These tend not so directly to the leading of a godly life, neither be so expedient for all Christians; except men be of extraordinary capacity and memorie, and have more time and leifure then the common fort viually haue; and be converfant with

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Bookes of Controverse not fo expedient for all Christians.

with such as bee infected with Poperie, or entangled with some other errour or superstition. And the truth soundly learned, loued, and beleeved, will bee a sufficient bulwarke to a good conscience, against all cauils of Schismatickes and Heretickes. Yet if any man be of capacity, and have occasion, let him reade Doctor Willet his Synopsis or View of Papistrie &c.

Q. Who should reade?

A. Christ commanding the Iewes to search the Scriptures, exempteth no sexe, age, calling, or kinde of people, fohn 5.39. And John writing to all forts, children, fathers, and young men, intimateth that all these forts should reade: children, for the seasoning of their young years, as Timothy did, who was brought vp in the Scriptures from his childhood: and the children of the elect Lady. And young

2. Non exempted from reading.

Prou, 22 6. 2. I im. 3.15 2. Ioh 1.&c 1. Ioh, 2.12, 13.14. young men, that they might bee the better able to hold out against Satan, whom (by the grace of God, and helpe of the spirituall sword ) they have already in part ouercome. And old men , that they might by reading of the things written, (compared with the things they haue observed in the course of their lines) bee further confirmed in the faith and knowledge of the wisedome, power, truth, iustice, and goodnesse of God, punishing the wicked, prouing and rewarding the godly, enen in this present life; and so (with thevse of other good meanes) bring their gray haires with peace vnto their graues.

Q. When should men reade?

All Christians that are able, and have leasure and abilitie, must keepe a constant course herein; chusing such houres of the day, and spending so much time as they can spare from o-R 2 ther

es

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3. A constant course to bee observed in reading. They who cannot keepe a constant course, must reade when they can.

ther necessary duties and refreshments. As for such as have (by reason of their callings and occasions) many lets, and little or no leisure, they must reade when they can; and be so much the more carefull to spend some part of the Lords day in the pertormance of this duty.

Q. Why, or to what end should

men reade ?

A. The Apostle in his second Epistle to Timothy, setteth downe source severall vses of the written word of God, whereof the first is for doctrine or teaching; the second for conuncing or consulting; the third for correcting and reproouing; the fourth for instructing in righteousnesses. And in the Epistle to the Romans, there is a fifth, which is consolation, with which patience is ioyned.

The first end then is for doctrine, which is necessary for the enlightning of the minde,

and

4. Fine ends of reading.

Rem. 15.4.

1. For informatten in doctrine. Tit. 1.1. and directing of the iudgement to the knowledge and acknowledgment of that truth, which is according to godlines. Without this knowledge the heart is not good, but blind and brutish; and he that is not well seafoned with this Doctrine, is apt to deceive, and bee deceived, walketh vncomfortably (as it were in the darke) with much wearinesse and deadly disquietnesse.

The fecond end of reading is the refuting of errours and false doctrines, especially such as are rife in our owne time, as Poperie, Iudaisme, and Anabaptistry. For Christ willeth his hearers to beware of false Prophets: and more specially hee chargeth his Disciples to beware of the leauen (that is, of the false doctrine) of the Phansies and Saduces. And Iohn exhortethall Christians to try the spirits, that is, the Teachers, whe-

Prou. 19.2.

2. For refutation of errors.

Mat.7.15.

Mat. 16.6:

1.Toh.4.1.

ther

Heb.4.12.

ther they bee directed by the spirit of truth or lies. In this respect Gods word is compared to a sword with two edges, as seruing not onely to confirme the truth, but to cut off errors.

3. For reproif

The third end is to reproue & condemne all vices, finnes, and faults as odious things, and fuch as God cannot abide, and especially such as wee our selues are guilty of; whether they lie lurking secretly within vs, or cleue to vs in our behauiour and outward actions.

4. For admonition to walke in the wates of. God. Gen. 26.5. Ioh. I. I. Pfal I 1 9. Luke I , 16. The fourth end is instruction and admonition, to walke in all the wayes of God as deare children; not onely departing from euill, but doing good, as Abraham, Iob, Danid, Zachary, Elizabeth, and other deare seruants of God haue done.

5. For Con-

The fifth and last ende is for comfort and encouragement, when mans heart is cast downe with a fight and sence of his

owne

owne finnes, wants and vnworthinesse; or with the consideration of the finnnes and miferies of others, and of Gods iudgemets either present or approching: for which purpose the word of God read and heard, is a plentifull store-house & fountaine, from whence may be fetched abundant consolation. And not onely the new Testament, which is properly called, good or gladsome tidings, because it cheareth the heart, as good newes doth the heart of him that is in heavineffe; but the old also, which in that respect is faid to reioyce the beart, to enlighten the eyes, to be more desirable then gold, yea then much fine gold; to be sweeter also then the hony; and the hon y combe.

Q. How should men reade to

profit thereby ?

A. To fay nothing of faith and repentance whereby the heart is purged, and of prayer

R 4 wher-

Pfal.19.7.8.

5.To reade with profit. 1. Bring Faith and wherewith enery good exercise

ought to begin and end; they

Retentance.
2. Vse prayer
3. Be instru-Hed in the grounds of religion.

that will profit by reading, must be carefull to be well instructed in the grounds and principles of religion: and for that end to imprint well in their memories some one or two found Catechismes; either those that have beene named before in the anfwer to the first question of reading, or some other like to them; remembring the old and wise saying, Reade not many things, but reade much; that is to fay, reade not many bookes, but make choyce of some of the best, and reade them throughly, and often ouer: else though wee bee well affected and moued by hearing and reading, these good affections will soone die, and

good motions will foone vanish as the sparkles of a Furnace; because the heart is not well seasoned with sound and saving knowledge, which will keepe

4. Beade not trany things but winch.

a man from many errors and fond opinions. It will bee also a good helpe to vnderstand clearly the fumme and contents of the feuerall Chapters & Pfalmes that wee shall reade, with the drift and scope of the whole booke. Further, it will be expedient where things feeme difficult to confer with the learned, and reade some found interpretors where opportunity & ability ferueth; whereunto if meditation another private help)beadded, wee shall be much more holpen. Besides, we must for the time we fet apart to reade in)labour (as in hearing) as much as may bee, to abandon the wandring of the heart about other matters; and to bend our minds to marke what we reade, wifely applying things to our felues, & earnestly desiring to profit by them. If we reade thus, we shall find our judgments enlightned, our willes encuned to embrace R 5 that

5.Well vn derstand the jumme and scope.

6. Confer with the learned.

7. Addeme

8. Abandon wandring thoughts:

9 Marke what is read 10. Wifely apply all.

finde leisure therounto, either reade those things which they ought not, as vaine, idle, vnfauory and vnprofitable bookes and Pamphlets; or otherwise then they ought. For some reade the Bible, and other good books by line and by ley fure (as we fay,) when they want company, or cannot goe abroad, nor know: not well what elfe to do. Others reade by fnatches, a Chapter here, and a Chapter there, here a leafe, and there a leafe, as it taketh them in the head; or as occasion is offered by some question mooued, or some scruple that commeth into their minde. Some reade for feare, sharne; fafhion-fake, or curious nouelty. Others ceremonionsly tie themfelues to a taske; not much vnlike those superstitious persons who put holinesse in the deed done; as if the very action it felfe (ioyned with a good intention) were pleasing to God. Others

4. Delight in vaine books.

Paprofitable reading.

1. By lune &

2 By (natches

3 For feare, Shame, or noueltie.

4 By ceremo-

are

are hindred by foolish bashfulnes to breake off company; besides that dulnesse, coldnesse,

vnwillingnesse, yearebelliousnesse to every good duty, which is bred in our corrupt nature. Wherefore whofoeuer will fo vse this holy duty, that hee may thereby bee furthered in a godly life, and bee holpen forward thereby toward the kingdome of heaven, must shake off these lets, and bee constant and conscionable therein; and remember for the quickening of himselfe thereunto, one briefe obfernation, that the greatest part of Profesfors shall finde most profite by going ouer a few good bookes often, yearnuch more then by reading ouer many slenderly and superficially; which hindereth found judgement, and confoundeth the memory. Secondly, that it is found by experience, that a good

booke is of most Christians lit-

tle

A specialt meanes to reape profile by reading is to often go outr a few good bookes. tle seene into at once or twice reading ouer, much leffe the vie and fruite of it reaped by dull heads, flipperie memories, and weake practifers. Thirdly and lastly, whereas many are not able by reason of the weakenesse of their minds, and short. nesse of their memories to meditate of divine matters; attentine and conscionable reading may serue in stead of holy meditation, being (as hath beene fhewed) a fingular helpe to true godlinesse. We have heard before, that prayer and meditation differ very little, and that they goe alwayes hand in hand the one with the other. Now touching prayer, though there bee (thanks be to God) many priuate Christians that can open the desire of their hearts to God alone, and in company, by requests, confession of sinnes and thankf-giuing, without the help of a booke; yet therebee (no doubt)

One speciall mosture to constant and conscionable reading, that it is to many in stead of meditation.

Cap. 6.9.1.

doubt) a number of true beleeuers that have not attained to

that abilitie. So it is true ( and much more)in this duty of priuate meditation; that there be a great number, who though they can repeat some points they have heard in a Sermon or read in the Scripture, or fome other good booke, and in some fort plod vpon the same by thefelues: yet they have not fuch strength of memory and steddinesse of mind as will carry them through with fuch an exercise of meditation as hath beene fet down before. When such therefore will meditate, let them (hauing gotten a fit time and place for that purpose ) begin with that prayer which is fet downe in that place, ot some other to the same effect. Then let them turne to that point they meane to meditate vpon (either in the

Bible or some other godly booke;) and let them reade it

with

Chap. 6. q. 25.

with more then ordinary diligence and attention, euer and anon lifting vp their harts with their eyes and hands to heauen: mixing complaints, wishes, pe. titions, confessions, confidence, and thankf-giuing, eyther with a fost voyce or a lowd voyce ( as the place will permit, and they shall find most expedient,) or no voyce, fo the heart be throughly affected with the matter in hand. And then let them conclude with some prayer according to the direction fet downe in the last Question of that Chapter.

## CHAP. XII.

2. VV Hat be the extraor-dinary helps unto a godly life.

A. Such as are not common falling exor daily in vie, but according to the extraordinarie occasions which

Feafting and traordinary belpes to a godly life,

which God offeretis. And these are specially two: First, holy feasting or thanks-giving. Secondly holy fasting.

what holy feasting is.

Q. What is boly feasting?

A. It is a folemne profession of our most hearty thankfulnes to God, either for delivering vs (even above our expectation) from some great enill, pressing or approching; or for bestowing some speciall good thing, that we scarce looked for; testified by a more the ordinary (yet lawfull) vse of the comforts of this life, and especially with more feruent and ample prayer and thanks-giving to God, and liberalitie to our brethren.

Q. What example have you of

the practise thereof?

A. Of the publike practife (to which the private may bee proportioned,) we have a cleare and lively example in the booke of Efer: where it is shewed, that the subtill and cruell plot

An example of holy feafing. Helt.8.10. of wicked Haman against the Church being both discouered and disappointed, and the King made of a heavy enemy a mightiefriend, the people reioy ced and praised God with mirth and feafting, fending portions one to another, and giftes to the poore.

Q. What is holy fasting?

A. A solemne profession of what holy our repentance, by abstinence fasting is. from the affaires and comforts of this life, fo farre as may stand with comlinelle, and as our infirmities will permit; for the humbling of our foules, and sharpning of our prayers, either for the remouing of some great cuil felt or feared, or for the obtaining of fome great good thing inward or outward, that is wanting and defired.

Q. What is the benefit of thefe two helpes?

A. Very great, if they be performed as they ought , in faith

The benefit of boly fea. fling.

fasting rightly performed.

and with the reading, hearing, and meditation of the Word. with finging of Pfalmes, and Christian conference: for by the one wee shall bee raised up to a ioyfull recording of Gods wonderfull kindnetle; and by the o. ther, brought low for our owne vilenesse more specially considered; and by both of them our hearts shall bee drawne exceedingly to more obedience and lone of God, with a continuall care of renewing and keeping our covenant with him; and fo be effectually strengthening to go forward in a godly life.

Q. What especiall encouragement have wee for the performing of this holy fast, being an exercise which our corrupt nature (in this licentious age) is hardly drawne

unto?

Fasting, newer , y sed in vame by any Satnts, A. We have this encouragement, that it was never vsed by any of the servants of God in vaine, and without effect; but

that



# THE FOVRTH BOOKE.

CHAP. I.

Question.

Hat is the drift & Summe of this Booke?

A. To shew that every true beleeuing chri-

stian must have direction for his life euery day, and not to ferue God in groffe, or by the great (as we fay; ) and to frew what this direction is and the parts thereof, and that it is not tedious, but rather pleasant and comfortable: for it is not fufficient (though it may feeme fo)

Summe o the fourth booke.

Necessitie of a daily direttion.

CAP.2.

to know, first, who is a true beleeuer, as Lib. 1; secondly, what life such an one must leade, as Lib. 2; thirdly, what helpes are requisite to the leading of such a life, as Lib. 3: but also what directions is requisite thereunto

#### CHAP. II.

Q. How is that proved?

A. By plaine texts of Scripture. Zacharie faith, that the end of our redemption is, that wee being deliuered out of the hands of our enemies, might ferue the Lord without flauish feare, in holinesse and righteoufnesse all our dayes, Luke I. 75. And Peter faith, that wee who call God Father, should passe the whole time of our dwelling here in religious feare, 1. Peter 1.17. And Paul willeth vs, that there be not at any time (early or late, in youth or age, prosperity

Proned.

prosperitie or aduersitie) in any one of vs an euill heart, Hebr.

Q. What doe these testimonies

conclude.

M. They doe enforce thus much, that wee ought to call in our hearts and affections from carrying vs diforderly against duty any day, and that we confecrate our selues to Godevery day, not passing ouer all to the Sabbath, as the manner of many is (who, if they were well observed, keepe the Sabbath day ful slenderly,) but that we walke with God one day, as well as an other.

## CHAP. III.

C. HOw else is it proved;
A. Because we are charged not onely to cleanse our wayes, by taking heede to them according to the Word, Psalme

119.9. and to doe all things to the glory of God, 1. Cor. 10.31 and to take heede to our wayes, Pfalme 39. 1. and to keepe our Pro.4,23. hearts with all diligence, but alfo to doe this daily.

Q. How appeareth that?

A. Iosuah being a Prince greatly busied, and that not only in matters of peace, but of warre especially (which are more tumultuous, and full of distraction, ) is commanded notwithslanding to meditate and exercise his mind in the booke of the Law day and night; that is, constantly, early and late, and alltimes of the day, Ioshua 1.8. And David professeth, that his loue to the Law of God was fuch, that he did meditate therein all the day long, Pfal. 119.97 And in another place hee faith, Enery day Will I bleffe thee, and praise thy name for ever and ever, Pfalme 145, 2. Salomon faith, fpeaking of Gods commandements,

Deut. 17.18 lofu. 1.8.

Luc. 16,27.

28.

ments, Binda them alwayes voon thy heart Prov. 6.21. And why should not mens hearts be daily giuen to the Lord, who is most worthy of them? What have we to do in the day more necessary. more profitable, more sweete and comfortable, as will on day appeare to all, yea enen to them who now will take no knowledge of it?

Q. What other proofes have you for this out of the new Teftament ?

A. Very pregnant; Paul faith, Herein I exercise and bufie my felfe; that I may have a cleare and good conscience before God & men, and that alwayes. Acts 24 16; that is, one day as well as another, & one time of the day, as well as another time. Which cannot possibly bee performed, except a man tye himselfe to take heed to himselfe at all seafons; first and chiefly in respect of God, who feeth the heart and inward

# CAP- 3. of Christianitie.

inward affections; and also of man, who seeth the outward actions and behauiour. And in another place (fpeaking of the promise of eternall life) he saith, To the which promise our twelue tribes, alwaies (or enery day) seruing Godnight and day, hope to come, Acts 26.7.

Q. What observe you here-

in?

A. I observe this, that hee faith not barely, that they served God (which all men will grant ought to be done, at least vpon the Sabbath, and at some other set times,) but that they looked to it alwaies day and night, every day of the weeke, and every houre of the day, both morning and evening and mid-day, with earnestnesse, constancy and continuance.

S

# CHAP. IIII.

Q. VV Hat is the third

Third rea-

A. Because so many parts of a daily direction are fet downe and commanded by God in his word, as may ferue to guide vs fafely and holily throughout euery day; for wee are directed there, how to beginne the day, how to proceed in the seuerall actions thereof, and in what fort to end the same. How to carrie our felues at home and abroad, alone and in company, how to vie prosperitie, and how to behaue our felues in the day of advertitie : and that therefore one day as well as another, is to bee confecrated to God, and not left free to our f.lues, to passe it as we thinke good; as many ( euen of fuch as professe the Gospell ) doe in a very vnprofitable and vncomfortable

Eccl. 7.18.

fortable manner.

Q. Can you proone this by Scripture?

A.Yes, for (besides the testimonies alledged before) where it is faid, Eschue euill, and doe good; feeke peace and follow after it , Psalme 3 4.1 4. Cealle to doe enill, and lear ne to doe well, Efay 1. 16.17. Can wee be so grosse, as to imagine, that this is to be done some one time of the day onely, and not rather all the day long? Further, where the Wife man faith concerning the precepts and instructions of God our heavenly Father, Binde them upon thy beart (as most foueraigne preservatives, ) and tye them about thy necke (as most precious lewels: ) it shall leade thee as thou walkest, it shal watch for thee (as a Sentinell, ) when thou fleepest, and when thou wakeft se shatt talke with thee Prou. 6.21.22 doth hee not plainely shew, that God hath not left the S 2

the guiding of our lives in our owne hands; but hath left order in his word, how the whole day should bee passed from our vprising to our downe-lying?

Q. How else may this be proo-

ned ?

A. The duties required of vs are either the duties of the Sabbath (for which the fourth commandement giueth direction;) or the 'duties of the fixe dayes. And these are either common to all Christians, as faith, hope, loue, praier, watchfulnes, meeknesse, patience, mercy, sobrietie, iust dealing, truth, contentment, &c; or peculiar to vs, in respect of our particular callings, for which the word of God both in the commandements and infinite places besides, doth give plentifull directions, Prou. 6.23 2.Tim. 3.16.& requireth them euery day. Moreouer (to omit other divisions) man during the whole time of his life, is either afflicted

afflicted or merry; if he be merrie & in prosperity, the Spirit of God directeth him to bee of good comfort, reioving in the Lord, singing of Psalmes, &c: if he be afflicted, he is directed to consider (namely, the causes and vses of his affliction,) and to pray and call upon God for a blessed issue, Eccl f. 7.16. James 5.13.

Q. Is it possible to refe all the belpes, and to performe all the duties of Christianitie enery day?

hindered necessarily from some of them, as reading, and hearing the Word, receiving the Sacrament, Christian conterence, &c: by sicknesse imprisonment, continual imployment, want of meanes and oportunity. Therefore no man is tied to the vse of all the particulars every day, which were impossible; but only to the vse of such of them, as hee shall bee able to performe;

All helpes cannot bee daily reed.

and

and that in such a manner, as he may give up every night a comfortable account to God, for the Christian passing of the day.

#### CHAP. V.

VV Hat is the fourth rea-Son to prove, that there ought to be a dayly direction?

Fourth rea-

Hurt without dire-Etion. ken from the consideration of the danger and inconvenience, arising from the neglect of this holy dutie, for he who doth let loose his heart any day, or any time of the day to worldlinesse, intemperance, or any vnlawfull, liberty, is like to be caught with the deceitsulnesse of satan, who sleepeth not. In respect whereof, the Apostle biddeth vs be so ber and watch, 1. Pet. 5.8. Yea

Paul exhorteth vs, to watch in all things, and confequently at all times, 1. Tim. 4.5. Befides, experience teacherh, that a man falling in this case, shall not easily recouer himselfe, but bee more weakened and indangered by one houres negligence, then releeued and holpen by the diligence of many daies.

Q. How make you this point

plaine by some comparisons?

A. As hee that hath a long iourney to goe, will not count this a fufficient direction to vnderstand, that his way lyeth East-ward, or West-ward, &c; but will note by what townes he must go every day, how he must passe from one to another, what turnings there bee one the right hand, and on the left hand; that at night hee may reioyce, that he is so much the nearer his iourneys end (and that in safety and quiet) then hee was in the morning when he fet forth; and hath S 4

shewed by comparisons of a travel-

2 Tim, 4.6.

hath not (with the greatest part lost his labour by going out of the way; so ought a Christian to doe in the pilgrimage of this world.

Q. What other comparison

have you?

of a Stew-

Luc 16.5.

A. As a Noble mans steward doth not make a generall rekconing of much money laid out, but writeth the particulars of that he payeth and receiveth, to the end hee may discharge his dutie, and neither deceive his Master nor himself: so and much more (as the Christian life is more woorth then all earthly treasures) ought euery servant of God look daily to his waies, that his account for the talent committed to his trust, may lest trouble him at night when hee goeth to bed; and confequently at the day of his death, when his body is to returne to the dust, and his spirit to God, the giuer of it.

CHAP.

# CHAP. V.I.

e. BE there any other rea-

A. Yes: for first, he that refolueth with himfelf every morning to looke to his wayes all the dayfollowing, and to keepe a good conscience towards God (the fearcher of his heart, ) and towards men the witnesses of his behauiour: ) and in a word to follow this dayly direction; shall finde it of great force to keepe him well when he is wel, andto raise him vp when hee is fallen, and to stay him, that hee go not further from God: wheras fuch, as have onely a mind to doe well in generall, and do not fet themselves particularly to observe their waies, but as it falleth out; shall fall more often and more dangerously, and recouer themselves againe with greater difficultie.

O. What

Other reason for a dire. Q. What other reason is

Last reasons from the commandemenss.

A. It is plaine, that God requireth a dayly and howerly looking to our wayes, not onely by those particulars Scriptures which have beene alledged alreadie, but also by the commandements of the moral Law; which are given for our direction, not onely fome certaine, dives or houres, but to direct vs enery day, and enery houre of the day; a thing so cleare. and manifest, ( as might bee shewed by a particular furuey of cuery commandement ) that none can deny it Besides, as to esteeme one day more then another except it beethe Lords day, ) and to prescribe more holinesse to one day then to anohe; is superstition: so to give berty to flesh any one day or oure of the day, is proplianeesse and hypocrisie. Finally, if our whole conversation must be!

be in heauen, and not some part thereof onely, Phil. 3.20; it followes, that we stand in need of some daily direction to keepe our hearts there continually.

# CHAP. VII.

# Q. VV Hat is this daily

A. It is a gathering together of certaine rules out of Gods word, whereby we may be enabled every day to live according to the will of God, with a faithfull and constant endeauour to please God in all things every day, to his praise, and to the sound peace of our owner soules and consciences.

Q. What point observe you in this description?

A. I observe foure things; first, that there must be a gathering together of certaine rules, Pfal. 119.9. Secondly, that there

What this direction is

4. Things concerning this direction

mult

must be an endeauour to follow them, I. Chron. 28.7. Where marke, that it is called an endeauouronley, because perfection is neither required of God, nor to bee looked for of the best Christians. And fach places as feeme to require perfection, as Plalme 119.1. Luke 1.6. and 11.28. must bee expounded by those that speake of endeauour, as Hof. 6.3. Heb. 1 3.18. Thirdly, this endeauour must be faithfull and constant, Pfalme 78.34 and 1-19.10. Tit. 2.12. Fourthly, that there must be a pleasing of God, and a procuring of true peace to our foules, Colo f. 1.10. Acts 24.16.

CHAP. VIII.

Hat is the first necessarie part of the dayly Direction?

A. To

A. To be truly humbled for our fins, according as (through the due examination of our liues by the Law of God) wee shall see the greatnesse and hainousnesse of them more or lesse.

Q. What is the second?

A. To bee raised up in the assured hope of the storgiuenesse of them, by the promises of God in Iesus Christ.

Q. What is the third?

A. To prepare our hearts to feeke the Lord, and to keepe them fit and willing therunto.

What is the fourth?

A. To arme our selves strongly and resolutely against all evill and sinne, fearing more to offend the Maiestie of Almighty God, then any thing in all the world besides.

Q. What is she fifth?

A. To nourish our feare, and loue of God, and our ioy in him, more then in any thing else; and (as those that looke

8. Necessary parts of this direction. Plal. 4.4. Iam. 1.25. Iob. 1.5.

Act 2.38. Hof,14.23.

Deut. 5.29. Heb.3-12:

Hom this is to be done, See the 3. booke, Chap. 7

for

Pfal, rog T. 3.2.

Lam. 3.232 r. Thel. s.

18.

Prou-4: 23. Mar. 16.41. Mar. 13.37.

Phil.4.7. Pfal:4.8 endeauour to please him in all things, as occasion shall be offered.

thankfulneffe to his dinine Maiestie for benefits already receiued, and certainly hoped for hereafter.

hearts and wayes, and to pray for stedfastnesse and constancie in thefe.

our peace with God, and fo to lye down with it at night, when we lay downe our bodies to reft.

O make a more full de\_ claration of the eight forformer points what say you to the

first ?

A. Weemust bee displeased with our felues, and humbled euery day for our fins, as namely, deadnesse of heart, idlenesse, vnprofitablenes, vncharitablenes, rashnesse, wrath, lust, &c. and not lye downe and sleepe in them. For that which the Apoftle faith of wrath (that the Sun must not goe downe vpon it, Ephef. 4. 26; for wrath resteth in the bosome of fooles, Eccles. 7. 9. and the Apostle Iames faith, that the wrath of man worketh not the righteousnesse of God, Jumes 1.20.) is true of all other sinnes; and David did euery day wash his bed. & water his couch with teares, Pfal. 6. 6. Yea, the very body, roote and fountaine of sinne, is daily to be bewailed, Pfal. \$1.3.

Q. What Say you to the fe.

A. We ought likewise eue-

1. A declaration of these eight.

Iam, 1.10.

2. Assured by faith.

ry dayto be raised vp to a chearfull and liuely beleeuing, that our sinnes thus acknowledged, bewailed and repented of, are freely forgiuen, and that onely through the free mercy of God, and satisfaction of Iesus Christ; who is freely given vs of God to all that beleeue in him, Iohn 3.16. that is, that doe truly trust in, and rest vpon him alone for pardon of sinnes, and life everlasting.

Q. How may we be affured of

this?

A. By divers cleare testimonies and examples of holy scripture: Alts 2.38. Mait. 26.75.
2. Sam. 12.13.2. Chron. 33.12.
13. Lu. 15.17, 18.19.20. Our of which it may bee soundly gathered, that wher soeuer true repentance is found, thereforginenesses found, thereforginenesses found as truly acknowledge and bewaile their sinnes, which the first rule requireth.

How this

Pro. 28,13.

quireth, may with good warrant embrace and beleeue the remiffion thereof.

Q. Howelse is it proued.

is taught vnto vs by the fifth Petition of the Lords Prayer; where all the faithfull being willed daily to beg the forgiuenesse of their sinnes at the hands of Almighty God their heauenly Father, are thereby assured that the Lord will bestow the same vpon them, (finding their harts mercifully inclined to forgiue others,) Mat. 6.12.14.15 and 18.33.

Q. What say you to the third

point?

A. How necessary it is to haue our hearts and minds well disposed and armed against all sinne; especially against our special infirmities, and to hold the masterie ouer them, keeping them in seare to offend, and in care to please God continually;

Prouch

The 3.4.0 q.belong to the breaftplate of righteousnesse.

may

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may appeare by the Scriptures alledged before, Heb. 3.12,&c. as also by our owne experience, which may teach vs, that every day wee are strongly haled to some sinne, by one occasion or another.

Q. What say you to the fourth

and tifth?

Plying enill, doing good.

A. The fourth and fifth, that is, the flying of euill, and following of that which is good, proceed from the third, that is, a heart well disposed, armed and resolued herein, as the branch proceedeth from the stocke or body of the tree; for if we daily and hourely feare to offend God, and withall defire and endeauour to please him more then any creature in the world, it cannot be but we shall eschue euill, and do good: and fo (by the mercy and bleffing of God) euery day not onely avoid reprochfull simes, but also performe many Christian and commendable mendable duties.

Q. Must a Christian spend the whole day in prayer, reading, bearing of Sermons, and such other duties of the first Table?

A. No : except it be the Sabbath day, but in one lawfull bufineffe or other; as husbandry, handy-trade, merchandize, &c: all which must be done in faith, and not (as the manner is chiefly for the belly, and other carnall respects, 1. Cor. 10. 31: carefully auoyding the common corruptions that cleaue to vnbeleeuers in doing the selfe fame things, Mat. 6. 32. And thus going to worke, Christians may and ought to be merrie in their worke, and at their meate, Deut. 12.18. and 28.46. Ephef. 5. 18, Col. 3. 16: while as they who outwardly feeme most merrie atthefe two (especially at their meate,) have more cause to mourne and lament, Eccles. 7. 8. Luke 6. 25. Q. What

the Satbash is not to be) spent in religious ezerca/es.

The whole

day (except

Q. What say you to thankefulnesse, the fixth part of this diretion?

6 Thankelfulnesse.

A. This dutie must be renewed enery day, because the mercies of GOD are enery day renewed vpon vs, Lamen. 3.23. and because his mercies endure for euer, as it is often repeated (besides other places of Scripture) in the 1 36.Pfalme, where the Prophet doth in euery verse (there being 26. in all) repeate this golden fentence, For his mercy endureth for ever: & Paul faying, In all things be thankefull; sheweth, that our whole life ought to bee (as it were ) a perpetuall thankef-giuing, 1. Theff. 5.18.

Q. What say you to watchfulnesse and prayer, the seauenth di-

rection.

7.Watchfulnesse. A. These two must be continued throughout the day: for watchfulnesse preserves the life from offence, as the eyelids-doe preserve preserve and defend the tender apple of the eye; and prayer is the helpe and hand-maid thereunto, Luke 18. 1. 1. Theffalonians 5.7.

Q. What Say you to the eighth, which is the keeping of our peace

with God?

e

A. This peace betwixt God and vs , that paffeth all vnderstanding, being the fweet fruite of the senen former directions, and without which no day of our life can bee truely counted a merry day, must bee carefully kept and maintained euery day. For being instified by faith, wee haue and doe enioy it, Rom. 5.1. And how can wee reioyce alwayes, as we are commanded, Phil.4.4. except we have peace with God at all times, without which there is no true ioy? thefe rules being observed, wee shall walke more fafely all the day long. But heere we must anoyd to be anoytwo extremities; one, that wee thinke

8 · Keeping our peace with God.

2. Extreams

The one to thinke that a godly life sonfifeth only in the exercises of religion.

The other to leane or neglest or parescular calling.

thinke it not furficient to regard these duties some one time of the day onely. For fome do fo carry themselues that it would make one thinke they were of this opinion, that a Christian need not be religious and godly any longer then he is in the very act and exercise of prayer, reading, hearing, and communicating. This conceipt, that a godly life confifteth onely in the excercises of Religion, driueth meninto another extremitie, which is, to leave, neglect, or loath their particular calling; not confidering, that by walking in them according, to the former rules, God is ferued, pleased and glorified as well as with the other; else wee must condemne the generation of the righteous, as Iacoba holy Patriarke, Gen. 31. 40, Moses and David great Prophets, Exodus 3. 1. Samuel 16. 17. Paul a holy Apostle, Acts

Acts 18. 3. and 20. 34.

Q. Will it not be impossible to follow all the rules ?

A. No: because if but one of the eight rules bee throughy followed, all the other will bee familiar; feeing they all hang together as the linkes of a golden chaine: for a man cannot arme himfelfe with a mind free from the love of the finne prefent, but hee must needs hate the finne past, defire and imbrace the forgiuenesse thereof by faith, and finde rest in his foule, and be filled with thankefulnesse, &c.

Q. When a man bath attained to this, to follow all thefe directions, what shall be be the bet? ter?

A. His heart being well fea- Benefit of foned with these directions, the this. froth of his heart and braines (as endleffe and needleffe wandrings, vaine cogitations, foolish and noisome desires ) shall be

This will not behasd.

be much restrained and allayed in him; and hee well fenced as with watch and ward against all other baits of this deceitfull world, which his aduersary the diuell shall lay in his way.

Q. What shall we say of such drowsie Professors as content themselves with their present, carelesse, and vusetled estate?

A. These are in extreme danger to go forward every one in his own way, til they be as blind as the Mole, as deafe as the Ad-

as the Mole, as deafe as the Adder, as dumbe in all good communication as the fish; as vnprofitable as the falt that hath lost

his famour, which is good for nothing, no not for the dunghill, but to be cast out and troden vnder foote. O people much

to be pitied and lamented, who being borne to great honour and felicitie euen in this life, do fo contentedly forgo it, and suf-

fer others without any griefe or emulation to enjoy it: where-

Mifery of athers.

Pfal, 58.4.

Mat.5.13.

as if they were well aduised, they would flie from a licentious life, being a sweet poyson; and chuse to spend one day godlily euen for the sound fruit and pleasure of it,) rather then a thousand otherwise.

Pfal. 84.10.

CHAP. X.

Q. W Hat out ward duties most commonly bee done enery day, but

fitie ?

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f-

fe

e-

as

An. There bee nine: first, Waking with God. Secondly, morning prayer. Thirdly, applying of our callings. Fourthly, the right vse of company. Fifthly, right vse of folitarinesse. Sixthly, right vse of prosperity. Seuenthly, right vse of affliction Eighthly, the family-exercises. Ninthly, the survey or viewing of the day past.

Q. What

o Ontward duties not perpetuall Q. What is it to awake with

To swake with God Gen. 28.16 Prou. 6, 21. when, so soone as we have broken off our sleepe in the morning, we resolve with our selves to give him the best fruits of the day, and to make it our first worke to commune with him; lifting vp our hearts in a briefe, yet humble and earnest manner, by thankes-giving, prayer, and confession of sins to his Maiestie, and covenanting with our owne hearts to walke with him all the day.

Q. What is the benefit here-

Benefite of

A. Hereby our hearts shall be drawne the rather to seare and loue him, reioy ce and trust in him. For being first in account with vs, and having the first and chiefe roome in our hearts early in the morning, (when the wicked imagine mischiefs in their beds, and mind worldly,

Pfal. 36.4.

worldly matters fo foone as they awake,) he will be more ready to bleffe, preferue, and comfort vs all the day long.

Q. What is required in mor-

ning prayer?

A. That we content not our felues with this quiet and fecret looking & lifting vp our hearts to God; but that before wee enter vpon any businesse and affaires, wee do (if it may be accomplished) solemnly vpon our knees make profession of our repentance, taking to our selues words (as the Prophet saith Hos. 14.3.) that is, vetering of our complaints, requests, and thanks-giuing with our mouths, preparing our selues by meditation thereunto.

Q. What is more specially to be observed in offering up this morning sacrifice to God?

A. Herein it shall be very expedient in our comp'aining to make mention of those spe-

of those spe-

2. Morning prayer.

Dan, 6.10.

speciallobleruations in prayer.

Reasons why

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3 Discharge

our calling,

Mat. 22,21.

1.Cor.7.20

1. Thef : . 5.

most displeased and dishonoured God; and in our thankef gining to mention and call to mind some speciall fauor receiued at his hands.

Q. What lay you to mens par-

ticular callings?

red vp our morning facrifice, and given to God that which is Gods, we must also give to Cafar that which is his, chearefully and faithfuly, applying our felues (if wee be feruants) to ferue our bodily master: otherwife to performe fuch duries as God hath fittted vs for, and called vs vnto.

ded and encouraged by God fo to doe. 1. Thef. 4.11. Pron. 6.6. &c. and lin divers other places: and therefore wee are to vie all

diligence herein, ler. 48.10.being affured of good fuccesse,

Pfal. 1.1.2.3. and that performing fuch duties with heauenly mindes ( which is a high point of true godlinelle,) wee shall not coole any grace or quench any holy affection in our felues, but rather kindle and increase the same.

Q. How must wee behaucour

selues in company?

A. Herein three things must bee observed: first, that we bee harmlesse, leaving no ill fauour behinde vs, either by our speech or behauiour. Secondly, that we frame our felues to beare with, and forbeare one another, being ready rather to put vp a great deale of wrong then doe a little. Thirdly, that we be carefull both to get fome good by Rom, I. FI. thee speech and examples of o- 12, thers, and also to do some good to others by our owne.

Q How must wee spend the

time, when we are alone?

A. No lesse carefully then T 3 when

Iolu.1.5.9. Phil.3.20.

4. Right wee of company. Ma: 10.16.

Gal. 6,2.

How to be folstarie.

LIB.4.

when we are in company, both in avoiding that which is evill, & doing of that which is good: year ather, much more because we want that bridle to restraine vs from sinne, and that spurre to quicken vs to vertue, which we enion when wee are good and godly company. Besides, Satan is then, as at any other time (and more too) ready to set vpon vs, as he did on Lot, David, Christ, and others: Gen. 19.31.2. Sam. 11.1.2. Math. 4.1.3.

the lawfull comforts of this life to be vsed?

A. Wee must viethem very warily and circumspectly, euen as strangers or pilgrims, not swelling or growing insolent, neither waxing idle and prophane; but ving them with such sobrietie and moderation, that wee may bee the better by them, 1. Cor. 7.29.30.31. lam. 1.9.

6-Right wfe of prosperity 1, Pet. 2,11.

Q. How

165 645

Q How must wee be affected.

touching affliction?

A. Wee must be ready to receive the same with such meeknesse and humilitie, that our patient minds may be knowne to
all, Phi. 4.5. wisely waying with
our selves, first, what, and who
wee bee that are afflicted, even
most vile and wretched sinners,
who have described a thousand
times more. Secondly, who it is
that doth afflict vs, even God
onely wise, good, and righteous. Thirdly, what is the end
and fruit of our affliction.

Q. What sayyou to family-exercises as prayer, reading, &c.

A. I fay, that confidering how ready we are to be drawne from God, & to forget all good duties, these exercises are to bee performed constantly and reuerently, and especially prayer is euerie day to bee solemnly offered up to God.

Q. How must we view the day

7. Right vse of 4ffl Hions, Gen 32.10 Iob 39.4. Dan.9.8. Heb12.5. 10.11. Psal.119.

67.71.

8. Family exercises. Phil.v. s. Ephel. 6 4. 2. Pet. 3.4. o. Viewing of the day pais.

past at our lying downe?

A. By looking backe, and confidering what good wee haue done, and in what manner as also what duties wee have omitted: and what fins we have committed, what bleffings we haue enjoyed, and what crosses we have met withall, and accordingly labour to bee affected as occasion is offered, with godly reioycing, or godly mourning, giuing thankes to God for his mercies, and reconciling our felues to him for our finnes; and so lie downe in peace, ready (if it be the will of God ) to make our bed our graue, refoluing (if we live ) to thun the finne for which we have smarted, and to goe on more and more constantly and chearfully in the good duties wherein wee haue beene

### CHAP. XI.

# Q. WHat is the benefit of this direction?

A. Very great. For , first, though (bleffed bee God) the light of the Gospell hath shined a goodly time in dice's corners of this land; yet few (in comparison) are to bee found that be able to guide themselues with sweet peace through their troublesome lines. Second y, without it (or the like in fubstance) none can be long well fetled to fpend the day religioully; and to passe chearefully from one duty to another, without too much toile and tediousnesse; and to rise on of their fals, and to keepe themselues well whiles they are well.

Q. What other benefit is there

of it?

A. Thirdly, it will teach vs in particular manner how to lie T 5 downe.

Benefits of this direction

downe, and how to rife vp; how to labour, and how to rest; how to reioyce, and how to mourne; how to feast, and how to fast; how to behaue our selues in companie, and how to be folitarie. Fourthly & lastly, this course will teach vs by by proofe & experience, that the Christian life hath no match for ease, pleafure, and delights; and those most found, permanent and vnspeakeable, as being able to giue vs heauenly mindes, euen when we deale in earthly matters; and to fill vs with spirituall peace and ioy, when wee haue much bodily paine and worldly forrow.

Q. Seeing the well ordering of our lines, according to such a direction, is such a treasure; what is the speciall impediment and hinderance vinto it?

An. Surelie this, that men will vie no diligence and con stancie in it; for such is their fro-

what him dere that spe coal y.

frowardnesse, that not with standing they find by common experience, that in other trades and protessions, though a man haue a naturall aptnelle and inclination to them, yet hee must be an apprentice at them, and (as it weare ) a diligent student in them divers yeares (as feuen, or eight, or more, ) before he can come to be perfect in them; yet in this most excellent mysterie of Christianitie being a science fo farre aboue nature, ) and euen contrary vnto nature, he is a rare man who will fet himfelfe to bee constantly guided by the rules of religion but feuen or eight moneths together: but inconstantly and uncertainly, by fits and good moodes, one day a little, another day more, and fomeday nothing at all. So paffing their daies with little profit to others, and with little true peace and comfort to themfelues.

CHAP.

# CHAP. XII

Q. To make a more full declaration of the first outward dutie of waking with God, set downe chap 10; why should wee awake with God?

Reasons why we should awake with God,

Mart. 6.21.

A. We ought to awake with God, that is, to have godly and holy cogitations alfoone as euer our sleepe is ouer, for diuers reasons. First, where our chiefe treasure is, there ought our hearts and thoughts first and chiefly to bee; but our chiefe treasure, hope, and happinesse is in heauen, laid up with God in Christ; therefore our first thoughts ought to bee heavenly and spirituall. Secondly, such gracious thoughts are good meanes to reuiue & renew that foundnesse of heart, and sweete peace of conscience wherewith we lay downe; and to suppresse fuch roots of bitternesse as will else

else staine the actions of our life: and to keepe vs in good frame all the day long: which will the more hardly be done of vs, if we fuffer our hearts to range an goe astray at our first awaking out of fleepe.

Q. Wherefore elfe?

A. Thirdly, because the faithfull haue a promife, that (if they be not wanting to themselves) Wisdome shall commune With them When they Wake, Prou. 6,22: that is, God will be ready by the gracious working of his holy Spirit, to bring to their remembrances the fweete and found instructions which hee hath fet down in his holy word. Fourthly, the examples of the Saints of God are encouragements to the performance of this holy duty. What a bleffed waking was that of Iacob, who Gen 28,16 hauing thought of God at his 17. lyingdowne to fleepe, and being comforted by him in his fleepe,

fleepe, did awake with ioy and admiration of the greatnesse and goodnesse of GOD. This was Davids daily practise, Plal. 119.

Oil. How shall they doe, who through barrennesse in good thoughts, are not able to set their

bearts aworke?

Helpes for weake ones.

A. Let such be provided before-hand of some good matter : as firft, with all thankfulnelle to acknowledge how they haue beene refielhed by their rest and sleepe, and kept from the manifold dangers of the night both bodily and fpirituall. Secondly, let them thinke vpon their glorious and bleffed resurrection, whereof their awaking out of sleepe is a livelie image, Pfalme 15 . and 17. inthe end. Thirdly, let them meditate vpon their spirituall armour, defcribed, fib. 3. chap. 7; or vpon fome of the observations fet downeabout meditation, 16.3.

cap. 8. or vpon the parts of the daily direction, fet downe cap. 8, of this booke.

Q. What may be one maine and speciall point for all men to muse

upon?

A. They may muse earnestly vpon the louing kindnesse, free mercy, and vnchangeable loue of God in Iesus Christ; the remembrance whereof at our first awaking out of sleepe, will bee more comfortable (if we carrie fuch minds as wee should) then any worldly thing can pollibly be vnto vs. For even as hee that being condemned to die a temporall death, at his verie first awaking would conceine great ioy, if one should bring him certaine newes that his pardon were obtained, and fome good preferment procured for him; how ought he to reioyce, that being by nature the child of wrath, shall be ecertified by his owne conscience (the Spirit of God

Gods ione in Christ is chiefe.

Luk 1 1.3 2.

God bearing witnesse thereunto) that he is not onely freed from eternall condemnation, but also made an heire of an euerlasting kingdome,

Q. Will not this manner of awaking with God hinder men from thinking opon other necessarie businesse and duties of their cal-

ling ?

This hinders netour bufineffe.

A. No: For a Christian being wel prepared, may in a finall. space lift vp his heart to almightie God his heavenly Father, and (as it were ) falute him with anholy remembring of his fatherly kindnesse; giving him humble and hearty thankes for his present refreshing and late preservation in souleand bodie, which is our true waking with God: which will be fo farre off from hindring our confcionable cogitation of other things, that it is the onely right way to thinke of them, as they ought to be thought vpon. Q. what

Q. What if (not with standing all this furniture of matter) the mind be not strong enough to hold it selfe attentive to such holy meditations?

A. Then if thou hast a fit companion that is awake with thee, seeke to fasten vpon some good matter that may be profitable for you both:but if such a one be wanting, then arise (if it bee convenient) and fet thy felfe to offer vp thy morning facrifice vpon thy knees, as thouart directed in the second duty. But if it bee not convenient to rife (in regard of health, or otherwife, ) then either reade some part of Scripture, or other good booke if thou bee fitted for it; or else repeate some things by heart which thou hast learned; as some Psalme, or peece of a Chapter; or at the least (doing it with true denotion ) the tenne Commandements, or Lords Prayer, till thou hast seasoned

Good speech is: a helpe so fuch as be barren

thy

thy heart, and faluted the Lord, (as hath bene faid,) before thou begin to bid the world good-morrow, and to thinke vponthy earthly businesse.

Q. How is a Christian to buse his mind, while be is making him-

Selfe ready?

What to minde in making vs ready. A. Because this vsually taketh up a good deale of time with most men and women, and especially with some that are more slow about it (though enery one ought to be as speedy as he can,) it shall be good in that time to goe ouer the seurall parts of the spiritual armor set downe and described, lib. 3. cap. 7.

# CHAP. XIII.

Q. VV Hat say you to the second dutie of beginning the day with prayer? A. I say, that so soone as we

can

can conveniently, we are to go about it, and fet vpon it, in folemne manner humbling our felues vpon our knees; first, acknowledging the kindnesse of our God, in benefits daily and howrely received both to foule and body; and that not onely in generall, but fometimes more particularly, that wee may be more nearly knit vnto him. Secondly, humbly and heartily recording and viewing our fins, bewailing and confelling them to God, accusing our selues for them, and being humbled vn der the burden of them, and touched with a speciall remorce forthose sins which most purfue vs.

Q. Wdat may bee the fruite thereof?

A. Hereby wee shall see our selves to be most vile and wretched persons, infinitely indebted to the iustice of God; and not onely kept backe from car-

Morning prayer.

1. Thanks.

2 tonfef-

Fruit of humiliation. lob.40.4.

nall

Heb. 5.7.

3. Petitoon.

nall confidence and securitie, but also become humble and broken hearted, and send up most strong cries to God in Iesus Christ, considently looking for the pardon of our sinnes, and so find the death of Christ dayly fresh, sweet, and sauourie to our soules.

Q. What is to bee done in the

third place?

to pray earnestly and in faith for grace and power to mortific our sinnes, and to direct our wayes according to the word of God; and then for allearthly blessings needfull for vs: and further for the feeling of our owne necession to be moued with compassion towards our brethren, and to pray for the like graces and blessings to bee bestowed vpon them.

Q. Must this be alwayes the first worke of the day?

A. Yes, except it bee in time

of

#### of Christianitie. CAP.IZ.

of ficknesse, when men keepe their beds, for then it may beioyned with the former direction of awaking with God; and though our paine make our prayers short, yet they must be no lesse feruent then at other times. And if in health it cannot be our first worke, yet let vs beware, lest our deferring of it, make vs neglect it altogether, but take the next oportunitie that is offered; neither let a light occasion (for such shall neuer be wanting) make vs deferre it, especially let not our owné floath and vnwillingnes (which is even with vs ) cause vs to omit it, and flip it ouer.

Q. What is the reason, that many vsing this exercise daily, reape little or no fruite at all by

A. Because either they come why many not to it with humble and well ordered hearts; or elfe there is fruitfull. fome speciall sinne in the way,

This mul be our firft worke.

prayers 712

Pfal. 141.2.

by meanes whereof it cannot (as it were incense) ascend vp into the presence of God.

#### CHAP. XIIII.

2. VV Hat is to be considered in the third dutie

about our calling?

A. Our minds being thus prepared and well ordered by the two former duties and directions, wee are to fet vpon our particular callings; wherein three things are to bee confidered, first, that a Christian, besides his maine and general calling of Christianity, must live in some lawfull and particular calling. Secondly, that (not omitting the exercises of godlinesse) they must faithfully and diligently walke in the same. Third-

ly, that they who do so ( which none can but onely Gods children) do highly please God

therein,

Thirdly, of our lawfull callings.

3 . Points ..

therein, and do find great helhe thereby to passe the whole day religiously and Christianly.

Q. How do you proue the first

point ?

Scripture, as where it is faid, In the sweat of thy face shalt thou eate thy bread, Gen. 3. 19; and Paul faith, Study to be quiet, and to meddle with your owne businesse, and worke with your hands, 1. The s. 4.11; and afterwards he taxeth them that liue not in a particular calling, as disordered persons, not sit to bee kept company withall, yea as busie-bodies, and such as are not worthy to eate.

Q. How else proue you this?

A. By the practise of the Church, and example of Gods Saints in all ages, as Abel, and others before the Floud; the Patriarkes Abraham, Isack, Iacob, and his sonnes before the Law; with infinite others both vnder the

Enery Christian must baue some special calling.

2.Thef. 3.6.

Examples.

the Law, and vnder the Gofpell.

Q. How prone you the second point, that we must vse faithful-

nesse and diligence therein?

2. That wee be diligent sa thens

Neglett of callings, break all Table.

Iir.48.10.

A. Because, first, hee that is floathfull and negligent in performing the duties of his calling, and doth walke loofely, and carelefly therein, is next cousin to him that liveth without a calling; yea hee is brother to him that is a stroy-good, or a great waster, Prou. 18.9.Secondly, feeing to walke in a calling, is the worke of the Lord (as hath beene prooned in the former answer) hee that doth it negligently is accurfed. Thirdly, God of his rich mercy hath allowed man fixe daies, not to loyter, but to labour and difparchhis businesse in, Exod. 20, Fourthly, besides without diligence in a particular calling, fuperiours could not gouerne and prouide for their interiours, nor infeinferiours ferue and please their fuperiours, according to the fifth commandement; nor either of both preserve their health, according to the fixth commandement; nor auoyde idlenesse, and the fruites thereof, according to the feuenth; nor shun the crime of theft, forbidden in the eighth; and preferue their good names, as they are willed in the ninth; but be cuer coueting and discontent, contrary to the tenth commandement. It were infinite to reckon up the finnes and dangetous discommodities that attend vpon them that either live without a calling; or deale negligently and carelelly in their callings, as appeareth (to omit other tellimonies) Prou.6. 11.13.14.and 24.30.

Q Is there any other reason

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nd

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A. Yes: for fifthly it may bee proued by the world experience

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This is many wates punished. of such, as have either walked in an vnlawful calling, as Theeues, Coseners, Gamesters, and Parasites, Stage-players, and such like; or else wandred without a calling, who besides that they are commonly vnprositable caterpillers, yea burdensome and chargeable to others that have little need of them, and tittle delight in them, they either grow prophane in their lives, or fall away from the truth of religion into damnable sects and erroneous doctrines.

Q. How appearethit (to come to the first branch of the third point) that diligent walking in our

calling pleafeth God?

A. This may easily appeare to any that shall consider, that as hee that hath no lawfull calling, or walking negligently in a lawfull, breaketh (in a manner) all the commandements of the second Table, thereby highly displeasing God, and pulling

Diligence is pleasing to God, and a helpe to o-

a cursevpon himselfe, so he that walketh diligently in a lawfull calling, keepeth the commandements of God, which hath alwayes a promise of blessing annexed to it, Lenit. 20. Dent. 28. Pron. 10.4.22.

Q. Doe all please God , that labour painefully in the Ministerie, Magistracy, Husbandrie, Merchandize, Handie-trade,

oc.

A. No, but onely where these rules & conditios are obserued; first, that he who thus paineful- observed. ly laboureth, bee a true beleeuer (for without faith it is vnpoffibleto please God, Heb. 11.6.) and one that endeauoureth daily to amend his life. Secondly, that hee performe earthly builnesse with an heavenly minde, and fother his paines and care about his particular calling doe not hinder him from performing the exercises of religion in due time, and from growing

Three rules berein to be

in

in grace thereby, and so play the good husband, as that hee become not a worldling, finding more sweetnesin his worldly gettings, then in his spirituall gaine. Thirdly, that hee so shun vnnecessarie medling in other mens matters, that hee be not shut up in his owne bowels, with neglect of dealing in his brothers causes, when dutie and conscience doe bind him thereunto.

Q. You have fatisfied me for the two first branches of the third point; What say you to the third, how is this walking in our calling a furtherance to a godly life?

A. Seeing to labour diligently in some lawfull and particular function, is that which God onely wise and mercifull will have vs bestow the greatest part of every day in (except only the Sabbath day,) how can it bee but a great furtherance to a godly life, to follow God in doing

This is a furtherance to a godly life.

doing that which hee requireth at our hands, and to walke in that path with fo many thoufands of his Saints (as also his only begotten Sonne in the dayes of his flesh, Luke 2. 57.) have troden before vs? And how is it possible for any man to live godlily in this world, that bestoweth so great a part of his life otherwise then God requireth in his Word? This which hath beene spoken doth not simply deny a Christian man libertie to change his calling. For though it must not be done rashly, because vsually a man may be best able to deale in that wherein hee hath beene trained and brought vp, yet if by reason of the the decay of his former trade, or any other necessity befalling him doe force him vnto it, he may betake himfelfe to another calling, fo it be lawfull, and hee in some measure able for it. Yea if hee bee disabled from fol-

Mark . 6.3-

Exod. 3:1.

following any trade at all, hee must patiently beare it, & make it his calling to serue God and trust in him, and hope for such reliefe as shall bee competent; looking after a while to bee received into the bosome of Abraham, where he shall be abundantly comforted and refreshed Luke 16.22.25.

Q. What is the vie of these three points handled in this chap.

ter.

To make our labours chearefull.

A. To convince and reprove them that take not this course, and to encourage all true beleeuers to walke cheatefully and diligently in some lawfull vocation; seeing it is a thing so pleasing to God, and so prositable to themselves and others; the want of which consideration maketh mens callings and labours so tedious and burdensome, that even the godly Minister, who hath the most sweete and heavenly calling, can hardly

Ier.15.10. & 20.8. Efa.49.4. Ier.45.3. ly be chearefull, and comfortable at his worke.

#### CHAP. XV.

Q. VV Hat say you to the fourth rule or duty, directing vs in company, &c?

A. It is very necessary, because, first, we often take much hurt by company, and be in far worse case by meanes thereof for want of good direction and heedfulnesse, then we were before we came into it. Secondly, experience teacheth, that there beevery few meetings wherein men are not made a great deale worse the one by the other.

Q. Why fo?

A. Because in company many occasions are offered, as of glorifying, so of dishonouring God, and of troubling and grieuing our selues and others. Besides, the tongue is an unruly

V 4 member,

Fourthly, Right vie of company.

1.Cor.15.

Manyo:cafions of finne necompany.

member, able to fire the whole body, being it selfe set on fire of Hell, Iames 3.1.2.&c:as for the heart which fetteth the tongue on work, it is vncharitable, conceited, fuspitious, prophane, wanton, worldly, &c; yea, avery fountaine of enill thoughts, oathes, adulteries, false-witnesfes, flanders, &c. Matth. 1 5.19. Hence commeth fuch fwearing, brawles, ribaldrie, prophane iefling, idle fpeeches (for which wee shall give an account at the day of Judgement, Matth. 12;) and at the best, endlesse talking of matters, that concerne either worldly profit, of pleasure. This made lob so carefull to fanctifie his children after their meetings and loue feasts, that is, to warne them to prepare themselues by repentance and prayer, and fuch legall rites as he had taught, to come and partake the publicke exercises of religion, as the word prayer, and facrifices in an holy, reue-

Iob.1.5.

reverend and profitable manner, as fearing left by their company keeping (which in it felfe was lawful and louely they had dishonoured God, and hurt one another.

Q. What particular rules are to be observed concerning companie?

A. First, seeing there is such danger in it, wee are not to rush vnaduifedly into it, but with feare and trembling, and vpon good occasion. Secondly, wee are to determine with our felues before-hand, to do others good as weebe able, and to helpe them forward to eternall life; purposing also to get some spirituall good to our felues, as occafion shall be offered. Thirdly, we are to resolve, if we can do no other good, at least to bee harmeleffe, leaving no ill fauour behind vs, by our speech or behaufour, Pros. 10.20. and 20.5. Col.3.12. 1 Thef. 5.23. Iames

Three rules concerning company. 5.20. Inde, v. 20. 1 . Samuel 23.

Q. What must wee doe for the

How to ve company wel

attaining unto this? A. First, we are to pray for grace, before we goe into company; euen as Iacob praved God to keepehim from the fword of Esan, so should we pray to bee kept from the tongues and talke of prophane Esauites, that webe not infected by them, Gen. 32. 11. And likewise (it wee can) thinke of some profitable matter before-hand; and being come into company, our hearts must bee lift vp to God to the fame end. Secondly, we are wifely & carefully to waite for, and lay hold vpon the best and fittest occasions of doing & receiving good. Thirdly, we are firmely to purpose with our owne hearts, not to thwart nor crosse others, but in the spirit of meekenesse, and lenity to bea. e one with another; and for that ende to put

on

Gal. 6.1.2.

Colof.3.12

on as carefully (as wee doe any part of our apparell) brotherly loue, which is not enuious, boafting, reioycing in iniquitie, prouoking others, or easily prouoked vnto anger, neither doing or speaking any vncomely thing; but suffereth long, yea, suffereth all things, endureth all things, &c. 1. Cor. 13. and (in a word) couereth a multitude of sinnes.

Pro,10.12. 1. Pet, 4.8,

Q. But because many are barren, and unacquainted with this dutie, what particular matter should we talke of to edifie one another withall?

A. For the furnishing our selues with matter (if no present occasion be offered, as was to our Sauiour Christ, Luk, 11.2728,) wee must have consideration, both of the things, and of the persons. The things that we must thinke of, are either some point of Gods Word, that wee have lately heard preached, or other-

Conferre of
Gods word
and workes.
Lu.13.1.2.

otherwise read or mused upon; or some worke of God lately fallen out, whom the speaking of; wherein we must anoyde the common abuse, which is, to turne ouer such things as tabletalke, and matter of newes, without making any further use thereof.

Q. What if we cannot thus fur-

nish our selues?

To reade fome profitable matter.

A. Then let vs reade, or cause to be read some part of Scripture, or of the Acts and monuments of the Church, or finga Psalme, as by due observation of the circumstances shall appeare most fit. And touching the persons, a due regard must bee had, whether they beeour superiours, inferiours, or equals; whether they bee prophane or wel affected; whether they need instruction, rebuke, quickning or comfort, and such like differences, that we may accordingly apply our fpeeches to their edifying

difying and our owne, as Christ did, Luke 14.7.8. and 11. 27. 28

Q. Why should men be fo carefull to furnish themsetues in this

behalfe?

A. Because (beside that which hath beene faid before), wee are commanded to obferue one another, Heb. 10. 24. and to exhort one another. Hebr. 3. 12. and to redeeme the feafon, Ephel. 5.15. Now a word spoken in his place, is like apples of gold, with pictures of filuer, Pron. 25.11 and Paul faith, Let your speech beegracious (that is) framed to the profit of the hearersalwates, and powdred with falt, that is, with spirituall wisdome, and Christian modeflie. Col. 4.6: and againe. Let no corrupt communication come out of your mouthes, but that which is good to the vie of edifying, that it may minister grace to the hearers, Ephel. 4.29.30. and .

why fo carefull,

and in another place, Exhort one another, and edifie one another, 1. Thef. 5.11. and where Paul faith. The Pastor must be an example in word & conuerfatio, 1.Tim. 4.12, &c.it appeareth, that the people must follow the example of their Teachers. A godly letrned man was wont to fay, that hee neuer departed out of company, where hee had wholly omitted good fpeech, having opportunitie thereunto, but hee was checked and accused in his owne conscience for it; and why should we be more negligent then Papists and Schismatickes in such prachifes? and wee fee how readie the Apostle Paul was, not onely to take occasion of good speech when it was offered, but also to feeke and waite for it before it was offered, Att 26.27.28.29

Q. What if for all this, men cannot or Will not resolue them-

selues ?

chem to tarry at home, to looke to their families, and to attend upon their owne callings and affaires, then to go into companie, where they have neither hope nor heart to doe good to others, or to receive any good themselves: for though by ordinary meetings, a certaine cinill kindnesse bee maintained, yet where no further thing is sought after, God might have more glory (or at least bee lessed dishonoured) by our keeping at home in our private houses.

Q. What if (as it often falleth out) wee meete with brutish or scornefull persons, that Will endure no wholsome communication?

A. Let vs then remember the faying of our Sauior Christ, that it is not good to give that which is holy to dogs, nor to cast our pearles before swine, Matth. 7. 6. neither to have any fellow ship with the vnstrait-

Without this, better alone.

Give not boly things to dogwisely bear, and seeke to winne.

full workes of darkeneffe, Eph. 5 7. yet because wee are commanded to vie edifying speech, and good things take not effect by and by, wee are not altoge. ther to bee discouraged; but as wifely and peaceably as possibly wee can, to breake them off from their vnfauourie talke, or to give apparent token of our diffike, and to be more warieafterwards, that wee fall not into the fame, or the like viruly company againe; remembring What the wife man faith, Depart from the company of a foolish man, when thou feest not in him the words of wifedom, Pro. 14.7.

Q. VV bat rules must wee cbferue in reprouing or admonishing our brother?

A.I. We must be fure, that the

Fourerules in admoni-Shing.

Pro. 18. 13.

thing wee admonish him of, be a fault; for hee that answereth a matter before he vnderstand it, it is a folly and a shame vnto

him:

him : and wee reade of many wife and worthie men, who were deceived in judging of the fact of their brethren, though they did charitably forbeare to proceede against them, till they had heard them , Iosh. 22. Secondly, wee must have at least fome good probabilitie, that the same is committed by them; as Ehhad, before hee reproued his fonces, 1. Sam. 2. 22 : elfe it would bee a meanes' rather to harden, then to amend our brother whom wee admonish. Thirdly, wee must be carefull that wee bee not inftly chargeable with the same offence our felnes, Matt. 7.8. Finally, as all things must bee done in love, fo mult this duty of admonition, if we looke to do good by it.

Q. What rules must wee observe, when we meete for the exercise of our bodies, or recreation of our mindes?

A. First, we must be perswaded

ded in generall, that recreation is lawfull, Rom. 1 4.2 3. Second. ly, we must be well assured, that the particular recreation wee vie, is not onely lawfull in it felf, but also that it is expedient and profitable for vs, and of good report in the Church of God, Phil. 4.8. Thirdly, wee must vie it, not when we lift, but when we have neede of it, being wearied with the labours of our callings, or otherwise freede and fitted for it . Fourthly, wee must in the vie, besides the duties of prayer and thankes performed before ( whereby all things are sanctified to vs, I. Tim. 4.) haue our hearts lift vp to God, lest they bee too much stolneaway withearthly delights. Fifthly, wee must have a great care to moderate our passions, as pride, anger, lust, coueting. Sixthly, wee mult not bestow too much time about it, or make a toile of it; or omit other necessary du-

ties

1.Cor.7.39

Pro.25.28.

Ephel. 5.16.

ties for it. Seventhly, our com- Pfal, 179,63 panions must be, as neare as is possible, menfearing God, and of good name in the Church, Eightly, our end must beethe glorylof God, and the fitting of 1. Co.10.31 our felues for the duties of our calling.

Q. You have shewed me, how wee may doe good in company what rule is to be observed for re-

ceining of good?

A. In good company we shall behold many gracious examples, and worthy patterns of true godlinesse, which we must diligently marke and follow, according to the exhortation of the Apostle, who saith, Bee yee followers of mee, as I follow Christ. To this ende a whole cloude of witnesses is set before vs, Heb. 11. whom wee are exhorted to follow, Heb. 12. Now as wee are to follow their patterne of whom we reade, as the patterne of Abrahams faith and obedi-

How to receine good. obedience, John 8. Rom. 4. and the patterne of Josephs chastity, of Moses meekenesse, of John patience, &c; so wee are to sollow those faithfull and holy men, whom we heare and see, Heb. 13.7.

# CHAP. XVI.

Q. TO come to the fifth dutie, why are wee to bee carefull of our behauiour in solutarinesse?

Right vse of solutarinesse.

Reasons why.

Heb.3.11.

Gen.39.11.

A. Because, first, we are to take heede to our selues at all times, therefore when we are alone, as all men necessarily be, though some men more then others. Secondly, wee are many waies proposed to offend and let loose our hearts to sin, when none is present, by seare, or shame to hold vs from it. Thirdly, the most sinnes that are committed openly, are first invented, plotted,

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of the simple and ignorant, but also of the wise & learned, finde not that heauenly sweetnesse in their own lives, nor that sitnesse to season others, because they are not so conversant with God in their solitariness as they should.

Qu. Seeing there be so many reasons to perswade to performe this dutie, what generall rule must

We obserne berein.

One good rule how to be accupied alone,:

Pfal.19.13.

1 Thef.4.11 Coloff, 3.1.

A. One plaine and certaine directionis, to keep in mind the things that wee are to be occupied about in folitarines; which things may be drawne to three heads; for either wee are to thinke of our finnes to ouercome them, or of our worldly business and affaires how (in due time and manner) to difparch them: or else of some heavenly and holy matters to rejoice in them. And for those who are fitted for they may reape profit by flur dying and reading the booker, efpecially of godly, learned and wittie

# CAP.16. of Christianitie.

wittie men, and chiefly of the Prophets and Apokles.

On. What particular rules be there for our better direction, when wee are alone by our selues?

A. There be five : the first is. not to beate our braines, or curiously to busie our selues in cenfuring of other men, or in musing of matters impertinent or vnp.ofitable, Math.7.1.2. 1 Tim. 5.13. The fecond is, not to plunge our felues too deeply in the cogitations of our owne worldly affaires, which may bring vs in too much loue with the creature, and lessen our love to the Creator, 1 Tim.6-9.10. 1. John. 2. 15. 16. The Third is, that wee bee carefull to fet our mindes more feriously vpon good and holy things, being freedfrom many interruptions and lets, which in company we should meet withall, Pfal. 4.4.5. Efay, 26.20. Math. 6.6. else to relish and delight in heavenly things

s.Particular rules, how to be alone.

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452 The Practice LIB.4. things, will (through the commonnesse of them ) coole and decay; as came to passe with the Iewes, John. 5.35. and with the Galathians, Gal. 5.7. The fourth is, not to thinke too well of our felues, as Peter did, Mat. 26.33. but rather with Paul to forget that, which is behinde, and to follow still hard towards the marke, &c. Phil. 3.1415. Q. What is the fift rule? An. The fifth is, to beware and take heed, left in thinking of the finnes that reigne in the world, wee be not fecretly allured to like of the our selves; for Satan can change hunselfe into an Angell of Light, 2, Corin, 1 Is 14, and entangle vs with the lone of that wee mislike. Thus Inda the sonne of Jacob was ferued, Gen. 38; for hee having and difliking adulterie, (as appeareth ver. 14.15.) was ouertaken with incest, vers. 1 5. because although hee went about lawfull

and

and necessary businesse, yet his heart was not well armed in folitarineffe. And this is a commonfault, that men having taken a little paines in companie doe straight way give themfelues the bridle in folitarinesse: as on the other fide it is the manner of many (especially students ) having taken paine alone by themselues, to give the bridle to their affections in companie.

Q. What say you to melancho-

licke persons?

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A. It is not fit for them to Melanho. be much or long alone, for feare of casting themselves into further & more dangerous dumps; for by reason of this humour. and the aduantage that Satan taketh by it, they are lesse able to gouerne themselnes, and lie more open to strong and violent tentations.

licke not long alone

CHAP

## CHAP. XVII.

6.Part, of well vsing prospersise.

what it is

Q. To speake something of the fixth dutie of vsing prosperitie Well, What is prosperitie?

A. Prosperitie noteth out not onely freedome from assistance, as forrow, sicknesse, pouerty, reproch, &c: but also an enioying of outward blessings, as health, riches, credit, peace, friends, louing wives, dutifull children, faithfull servants, &c: and whatsoener pleasure & delight may lawfully bee enioyed by any true beleever.

Q. Is it such an hard thing in prosperity, to walke faithfully from day to day towards the kingdome

of heaven?

Why Jo bard to vfe prosperitie. A. Yes no doubt; for first, wofull experience teacheth, that commonly the more a man hath(I speake even of these that go before others in embracing the

the Gospell; ) the more, I say, a man hath of these earthly commodities, the leffe hee is inriched with spirituall graces; and as the one increaseth and multiplieth (I meane outward riches, ) fo the other dieth and diminisheth; and the greater abilitie men haue to eate the fat, and drinke the sweete, the leffe fweet is the feruice of God, and euery good and holy duty vnto their foules.

Q. Is not this much to bee lamented?

A. Yes verily: and the rather, in respect of the purposes they had, and of the vowes and promises that they made, yea and the practife of godlinesse which they vied in their affliction, or meane estate; but being restored to a better estate and condition in the world, they grow much worse; and beginning with Peter (not knowing panger what hee faid) to fet vp their berrof. reft

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Den. 8, 10. Pro,30.8,9

rest and say with themselves, It is good for vs to be here, and to live alwayes in this merrie world. Matt. 17.4. Lak. 9.3. Hence it commeth, that in many houses the exercises of religion are laide aside, either altogether, or in a great part; and those which are vsed, are very slenderly performed: and not so onely, but those vaine (if not vnlawfull) pleasures are taken vp againe, and followed with greedinesse, which were bani-

Q. What other proofe is there besides experience?

thed before.

A. There be divers testimonies & examples of holy Scripture. The wise man in his holy prayer desireth the the Lord not only to keepe him from pouertie and want, but also from riches and abundance, as being a more dangerous extremitie then the other, Prover. 30.7.8. Our Sauiour speaking but of

Reu. 2.4.

one part of prosperitie (namely riches) faith, Oh with what difficultie shall they who have riches, enter into the kingdome of heanen! Matt. 19.23. Mofes complaineth, that prosperitie made him that should have bin vpright, (euen Israel Gods peculiar people) spurne with the heele. Gods vsuall dealing with his owne children doth also proue the same, as appeareth by the faying of Salomon, Prouer. 3. alledged by the Apostle to the Hebrewes, chap. 12.6. and Dauid, a man according to Gods owne minde, confesseth, that beforehe was afflicted, hee went aftray, Pfal. 119.67. And a littleasterhee saith, It was good for him that hee was afflicted, versi71. and how hee fell and failed in his prosperity we reade 2. Sam, I I and 24.1.2.

Q. Seeing it is so hard a thing as you have proued, what course must we take to use prosperitie well?

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X'3 A. We

How to re prosperity: well.
I Ich. 6, 45:

To weaken earthly delights. Pi.62.10.

5.0b fermations to weaken the lone of the world. 1. Vanity of earthly things. Eccles. 1.2.

A. We must endenour daily to abate, and weaken in our felnes the love of earthly things which wee have too much strengthened through our own folly; and to expel(as I may fay) this spiritual drunkennesse, that all men are so prone vnto; and to breake the knot of amitie (being neuer fo fast tied) betwixt our hearts & this earthly felicitie, not fuffering our affections to bee too fast nailed thereunto; for the which purpose fiue rules are to be obserued.

Q. What is the first rule?

A. We must weigh & confider, how vaine and fleeting all things under the Sunne are, enen those that men make greatest reckoning of; and how uncertaine our hold is, when wee thinke our selues most sure of them; for the fashion or shaddow of this world passeth away, I Cor. 7. 29. 30.31. and riches

riches (which most men count the chiefest worldly bleffing ) is compared by the Wife man, to a bird fitting vpon a bush, ready to take her flight before a man canfastenvponher; yea they are faid to bee very nothings, Prou. 2 3.4.5.

Q. What is the second rule?

A. We wult fuffer our felues to be perswaded that wee shall many waies bee in danger of fore plunges by reason of them; as may appeare by the names given them in the Scripture, whereas they are compared to fnares, thornes, darts, &c. Math. 13,22.and are referred for the hurt of the owners thereof; befides other reasons set downe before in this Chapter, in the fecond, third, and fourth questions.

Q. What is the third rule ?

An. We must often record that they are not our owne, but borrowed, and that of him who 2 King, 6, 5.

X 4 will

Second danger by them;

1 Tim.6, 10

Third notour ewne.

will take a strait account of vs forthem, and whom it is not possible for vs to escape or deceine by any meanes, Matt. 25. and therefore except we looke about vs the better, our case is farre more dangerous and fearfull then theirs who have little or nothing at all.

Q. What is the fourth rule?

A. To looke about and confider, how many have had them in greater plenty then euer our selues had, or bee like to haue, that have beene suddenly taken from them; and while they enioyed them, were neither the more healthfull, nor the more holy by them, but rather the tleane contrary, as hath beene shewed before; & marke withall, their ends upon their deathbed, what comfort and refreshing their riches (which they haue fo greedily fought, so carefully kept, and to sparingly

fpent,') haue brought vnto their

4. Marke lines and ends of rich.

Tet. 17.11. Luk. 12.20. & 16.22. 23.

Mat. 16:26.

consciences.

Q. May it not comfort a man that hee is able to leave so much to his wife and children, as shall not onely keepe them from beggerie, but also inable them to line plentifully in the world, besides giving to

the poore?

A. It is a blessing of Godto a beleeuer, to bee able to doe good, both in his life, and at his death, to those of his house and to others; but the comfort hereof standeth not in the abundance of creatures which hee possesseth, but in the integritie 1.Cor.1.12 of his conscience in getting, kee- ler 9 23.24. ping, and bestowing of the fame: and (touching the bestowing thereof) that he aimeth only at Gods glory; and feekth thereby to give testimony of his thankfulnesse to God, of his faith in Christ, and of his loue to the Saints: otherwife howfocuer it may give fome worldly contentment, it can bring no found X. 5

Right comfors in 4bundance ..

found peace to the conscience of a Christian.

Q. What is the fifth rule?

gers bere.

A. To remember that wee are strangers and pilgrims vpon earth, trauelling homewards to wards heauen, 1. Peter 2. 11. 2. Cer. 5. and therefore it shall be our wisedome not to set our hearts vpon the world, or to in-

2.Tim. 2.4.

2. Cer. 5. and therefore it shall be our wisedome not to set our hearts upon the world, or to intangle our felues with any thing that may hinder vs in our way home-ward, and make vs loath to die or depart hence; and bring vpon vs the woe threatned by our Saujour Christ, saying, Woe bee to you that are rich, for you. haue your consolation. Luk 6. 24: according to Abrahams. speech to the Epicure, Sonne, remember that thou enjoyedst thy pleasure here, and haddest thy Paradife in this world, and thy heaven vpon Farth, &c. Luke 16,25, But rather let vs so carrie our selues in our prosperitie(as Iob did,) that wee may may make the like protestation which he doth, cap 3.1, throughout the whole chapter, and particularly, verf. 26.27: and gine eare to the exhortation of the holy Prophet, faying, Let not the rich man reioyce in his riches,&c. Ier. 9.23.

### CRAP. XVIII.

Q. TO come to the sewenth-dutie, how shall we beare

affliction rightly? A. First, if wee count it no strange thing to lie vnder affliction, 1. Peter 4. 12. but rather that it is that wheruntowe were felled; ordained of old, namely, to bee like Iesus Christ in afflictions. that we may be like him in glory Rom. 8.29. Yea, if we esteem it as the beaten path which God hath laid out for all his children to enter into heaven by, Acts 14.23.2. Tim. 3.12. Secondly,

7. Part of daily dire-Etion:

How to beare affliction wel 1. That wee' mult be af-

endeauours, Psalmie 37.5. Hest.

4.16. Lastly, let vs remember the manifold and godly vses of afflictions, and it will wonderfully encourage vs. For hereby Gods power appeareth in our weakenesse, and wee may have the better proofe of his graces dwelling in vs, 2. Cor. 12.9. as faith, hope, loue, humblenesse of minde, patience, renouncing of lusts, making vs conformable to Christ; and being but light and momentanie, it worketh an exceeding and eternall weight of glorie, 2. Cor. 4.17.

## CHAP. XIX.

Q. To speake somewhat more of family-exercises (being the eighth duty or point of this Christian direction) why are they to be vsed?

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A. Because, first, euerie day bringeth sufficient occasion for vs to consesse our sinnes, and

8 part of famly exercifes.

Why to be daily, Mar. 6.34.

lay

2. No family but need thefe. Gen. 9. 22. and 21. 9. 2Kin. 5,20.

3. Families be Churches, or at least, parts and members of Churches. Philem. v. 2 1 Pct.3.7.

4. Falter for publike,

lay opé our infirmities to God. crauing pardon, and supply of our wants; with strength of faith to refist Satan, sinne, and all discouragements, and to give thankes to God for his dailie fauours. Secondly, in respect of the qualitie of the persons, which are to bee found almost in euery familie ( fome being rude, fome ignorant, fome worldly; some, all of these, and the best fraile and forgetfull,) these exercises daily are to be performed. Thirdly, particular families are (at least )parts and members of publike Churches; and the master is the same after a fort in the house, which the Minister is in the congregaand therefore stands charged with the performance of this duty.

Q. VV herefore elfe.

A. Because by the daily performing of the exercises of godlinetse in private, we shall

bel

be made more fit to ferue God fruitfully in the publike affemblies. Fifthly, besides else we cannot keepe the commandement of God. Deut. 6.7. neither can the Word of Christ dwell plenteoully in vs, and we edifie our selues and one another, Col. 3. 16. and bring vp our children and feruants in the instruction and information of the Lord, as we are taught, Ephef. 6.4. Sixthly, further we cannot follow the patterne of holy men and women, whose praise is in the Word, for performing these duties privately: as Abraham, Genef. 18. 19; Cornelius, Act 10.2. Lois and Eunice the grand-mother and mother of Timothy, 2. Tim. 1.5. Seuently, heereby wee have fellowship with God, and are admitted to speake with him, by meanes whereof our foules are fweetly refreshed, and our whole conuersation shall sauor of him; by which

5. God requires exercifes of the Word to be daily.

6.To fobore godly examples.

7. By this wee walke with God.

Q. How

which (as by a most foueraigne preferuative) wee shall be kept from such annoyance of Satan and the world.

## CHAP. XX.

Q. To come to the ninth and last dutie, what is this viewing of the day?

A. It is a looking backe, calling to minde, and going through ( fo neare as possibly we can ) all the feuerall actions of the day past, from the time of our first awaking out of sleepe, to the time of our lying downe to seepe againe, to fee how farre foorth wee haue walked with God, and wherin we hane wandred from him: that we may bee comforted in our well doing, humbled for our finnes, and made more chearefull to doe good, and more carefull to auoyd euill.

9. Part, viewing of the day.

wha.

Qu. How make you this more plaine?

A. In the evening before Haw to doe you lie downe to fleepe, bethink your felfe, first, whether you haue awaked with God, (and in making your felfe readie, thought vpon the spirituall armour, Ephes. 6.) Secondly, being ready, offered vp your morning facrifice vpon your knees. And thirdly, cherefully betaken your selfe to your lawfull businesse and labours of your calling, and so forward in the rest; & according hereunto wee may lie downe with God, acknowledging his goodnesse with thanks giving, and our sinnes with mourning; crauing forgiuenesse and affurance thereof in our consciences, not sleepingtill we haue it in some mea-

in a short prayer. Q. What may bee the forme of

fure, contriuing all these things

such a prayer?

A.This,

A forme of this evening prayer-

A. This, or the like: I thanke thee (O Lord,) first, for my waking with thee : fecondly, for that I began the day with calling vpon thee, and had will and opportunitie fo to doe: and thirdly, that I went chearfully about the workes of my calling; or omitting the same with a good conscience, and for some inft cause. having a care in my earthly dealings not to be made worldly-minded. And fourthly, that I was warie in fuch & fuch companie, not to offend thy Maieftie, or children; but rather to doe some good as I was able. Fifthly, that being alone I let not loofe my heart to vanitie, but fought to fet it vpon some good thing. And fixthly, that I was not puffed vp by any bleffing or successe that thou gauest vntome. Seventhly, normade impatient or out of heartby any croffe or affliction that befell me. And eightly, that I performed

formed and had my part in family-exercife. And ninthly, that now at the shutting vp of the day, thou doest put it into my heart to looke backe, how I have spent and passed the same.

Q. What if a man have omitted these nine duties and directions, in whole or in part, or failed in the manner of performing them?

A. In this case ( which indeed is every mans case more or lelle (if not for the matter, yet for the manner and measure) this or the like clause or correction is to bee vsed as occasion requireth; But woe is me, that first I waked with the world, or with the flesh, and gaue to Satan the first fruites of my thoughts in the morning. Secondly, being vp, vpon a flight occasion I omitted prayer, and defrauded thee of that morning facrifice which was thy due. Thirdly, neglected the duties & workes of my calling. Fourthly, kept

whom wee .
fasled in any

kept no watch oner my heart in companie,&c. And concerning those duties which I did performe, thou knowest, O Lord, (for nothing is hid from thee) how coldly, carelesty and vntowardly I went about the fame, or with what fecret pride, conceitednesse,&c. I did performe them.

A forme of prayer generall.

Q. What fit forme of prayer can you give me, that may contain the matter of this Treatife, touch ing the life, which is daily to be led of a Christian? A. This or the like in effect;

O Eternall Lord God, most mighty & glorious, and my most gracious and mercifull Father in Iesus Christ, I beseech thee this day, and ever, to frame my heart to a liking of that Christian courfe, which I have learned out of thy holy Word: O make me thankefull for thy vnchangea-

ble, infinite, euerlasting and vndeferued loue; make me thanke-

I. Entrance

2. Thanks. gining.

full

full for Iefus Christ, for thy Word and Gospell, for that measure of faith, repentance, & other spirituall graces, which thou haft given me; for all helps thereunto, for all outward bleffings, for all fatherly chaftifements, for this nights rest, safety and fleepe; for this mind and oportunitie of comming vnto thee, &c. I confesse (O Lord) that I am vnworthy of the least of thy mercies; for (befides the guiltinelle of the finne of my first parents, & mine own originall corruption drawne from their loines) I have finned most greenously against thy divine Maiestie, by thought, word, and deed; both omitting that which is good, and committing that which is enil: and that (O Lord) (which ought to wound my foule more deepely) euen fince it pleased thee to call mee neare to thy selfe, and to adopt mee in to the number of thy children, and

3. Confessions of sume.

Request, I For parden of sunc.

Pfal.4.6.

S.For fan-

2.Cor.7 1.

and to wash me from my sinnes by the bloud of thy onely begotten Sonne Jefus Chrift. I befeech thee, most gracious Lord God and Father of mercies, for his fake freely to forgiue me, and to pardon my most grieuous & innumerarble trans. greffions; and hereof I humbly pray thee to give me fuch affurance by thy Spirit & promifes both now and at all times, that I may reioice in thee with ioy vnspeakable and glorious. Cloath and deck me (O Lord) with the robes of thy Sonnes obedience and righteousnesse, most pretious and beautifull, that I may bee acceptable in thy fight this day and euer. And let not (O Lord) this affurance of thy fanour make mee secure and bold to sinne against thee; but rather make it (as indeede it ought to bee ) an effectuall meanes to suppresse all rebellious lusts and

defire in me, and stirre meevp

more

more chearefully to performe all good duties, and more carefully to fhun, whatfoeuer may displease thy divine Maiestie; endenouring daily the deniall of my felf, and the taking vp of my croffe. And feeing it is thine expresse commandement, that I should walke faithfully and painefully in a peculiar calling, I beseech thee herein graciously to assist mee; that as by thy good prouidence I am in a lawfull and honest vocation, so by thy Word and Spirit I may be directed and quickened to a chearefull and happie performance of the duties thereof, without tediousnes, vntowardlinesse, or ill successe. Keepe me (O Lord)in all companies, both at home in mine owne house where I vfually dwell, and also abroad, that I may not onely be innocent and harmeleffe, but also helpfull vnto others; warily thunning that which may offend

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3. For discharge of our callings.

4. For dire-Etion in company.

matter, as thy holy Spirit shall minister vnto mee by the dire-

ction of thy bleffed Word. Let

not(O Lord)this present health

peace and prosperitie, fauor and friendship of great men, and such like outward blessings

(which

6. For the right vic of prosperitie.

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S. For the

right ofe of solitarinesse.

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gs ch (which I enioy ) puff mee vp, and make mee forget both thee and my felfe, and disdaine my brethren, esteeming better of my felte then of them, in respect of these things; but rather to walke fo much the more humbly before thee, because I am in more danger, and have a greater account to make vnto thy Maiestie, then they to whom thou hast given lesse. Give me grace therfore as a wife & faithfull steward, to vse these things to thy glory, and to give thee the first-fruites of my yeares, health, riches, &c. Pfal. 90.12 Ecclef. 12.1.2. &c. On theother side, I humbly intreat thse fo to support mee by thy heauenly Spirit in all my troubles, crosses, and afflictions, that I be neuer ouer-whelmed with worldly forrow, or waxe impatient by reason of any paine, ficknesse, losse or other afflictionthat shall befall me; but that

7. For the right vie of allieistie.

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7. For the right whe of aduersitie.

8. For the performing offamily exercises.

9. For the right whe of all good meanes.

rather I may reioyce, and have comfort herein, knowing that it is thy fatherly wisdome & good pleasure thus to afflict me for the correction of my finne, or for the triall of my faith, to the glory of thy name, and to the faluation of my owne body & foule. And feeing it hath pleased thee, to make me a shepheard and watch-man ouer my owne family, not onely to prouide outwardthings, and prevent bodily dangers; but also (yea & more especially ) to seeke the spirituall good of all that be under my roote: I beseech thee to enable and fit me, and withall to make me ready and willing to performe all family-exercises in due feafon, in a reverent and fruitfull manner. Moreouer, whereas a great number vse all publike and private excercises, as matters of course and custome, without all reuerence, faith, chearefulnes, &c, thereby taking thy name

name in vaine, and justly prouoking thee not onely to withhold from them thy rich bleffing but also to powre out thy wrath vpon them; give me grace to performe all these duties, & vse all these helpes (both publike and private) with faith and confidence, feare & reuerence, zeale and chearefulnesse, lowlinesse & humilitie, vprightnesse and integritie perseuerance and constancie. And for as much as it hath pleased thee (O Lord) of thy rich bounty and tender care of my fafe & comfortable walking before thee, to prouide for me such spirituall armour, as may keep me from the fury and violence of my spirituall enemies; I humbly befeech thee to giue me grace daily to put it on; & hereunto helpe me by thy holy Spirit. Finally when I shall by thy gracious affiliance haue in some acceptable measure performed the duties of Chri**stianitie** 

10. For the putting on of the spirituall armor.



# THE FIFTH BOOKE.

CHAP. I.

Question.



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Hat is the drift of this booke?

A. To shew what lets will lie in our way, to hold vs back

from following this or any other holy direction: or at least to make vs vie the same weakely and vntowardly: that being knowne, they may bee the better auoyded and presented.

Q. What meane you by lets and hinderances?

A. Euen whatsoeuer may Y 3 hold what lets

Dinell a

bearts.

hold vs backe from peace with God, and from the carefull and daily practife of a Christian life. The maine and chiefe let being the diuell, with all his force, subtiltie, and malice; and the next our owne euill hearts, so farre forth as they be vnreformed: and by meanes of these two, all things in the world are occasions vnto vs (though not of their owne nature, but by our corruption) of falling, and offending God.

What her

CHAP. II.

Qe VV Hat be Satans pro-

A. The properties of Satan fet downe in Scripture are chiefly foure; namely, malice, subtiltie, watchfulnesse, and power: for first, hee is exceeding malicious, cruell, and wrathfull; in which respect he is compa-

4. Properties of Satan.

#### of Christianitie. CHAP.2.

red to a roaring Lion, 1. Per. 5. 8; called an old Dragon, Renel. 12. 3; an enuious man, Marth. 13.15.28.29. Secondly, he is exceeding fubtill as a Serpent to deceiue, 2, Cor. 11. 3. Thirdly, he is most vigilant and watchfull (which is an effect of his malice and fubriltie,) Matth. 13.25. Fourthly, hee is strong, mightie, violent and powerfull, as appeareth, Luke 1-1.21; Ephelians, 6.12, &c.

Q. How doth Satan over-

reach vs ?

A. Being so malicious, subtil, potent & watchfull, as hath beene shewed, hee is both able and ready at hand to abuse all How Satan outward objects to our hurt, whether they be good or enill; as wealth, beauty, triends, libertie, peace, health, and all other bodily bleffings: yea, all fpiritual graces, and holy exercises to make vs abuse them, or waxe proud of them : as contrariwife

worketh.

Y 4

pouer-

pouertie, sicknes, losses, difgraces, and all calamities which he can abuse to deceive ys by, both at home and abroad, alone and in companie, by day and by night; kindling euill affections in vs, or increasing those that are alreadie on fire, when wee least suspect it, or thinke of it.

Q. How doth this appeare?

A. It appeareth plainely in this, that our hearts cannot fo foone be ranging (though it bee neuer so little,) but he is readie to meete with vs, and to thrust vs forward into one euill or another, according as wee are inclined, and as he findeth vs affected. For even as young Chickens can no fooner stray from under the wings of their Dam, but the Kite or Puttocke is prefently ready to fnatch them vp; fo we can no sooner wander out

of the wayes of God, and give our hearts libertie to range, but Satan is presently readie to seize

vpon

He forne takes ws at aduantage.

Mat. 23. 37

vponvs.

Q. Should this discourage vs,

or make vs faint?

A. No: for first, though this may and oughr to trouble vs for the time, yet wee know that it shall turne to our exceeding good, Rom. 8.28. Secondly, he that is with vs is stronger then the that is against vs, thogh in vs there be no strength, Luke 11.22. Eph. S.1. 19. Coloff.1. 11. Thirdly, God hath prouided an inuincibe armour for vs., and exhorteth vs to stand iast, Eph. f.6.10. And therefore wee have cause not to faint. For if one peace of this armour, namely faith, be able to quench all his fierie darts, what wil the whole doe? Fourthly, for the fortif ing of our hearts in this behalfe, let vs consider how deare & precious wee are in the fight of God, as may appeare, Zach. 2.8.16h.6.39.40 and 10 28.29. 2. Cor. 5.16. 1. Peter 1.

Y .5

Why this Should not dismay. 8. and in many other places.

Q. Willnot this (in another extremitie) make vs presume and

growcareleffe ?

We muft not presume.

. No , for first, hee that Standeth, may catch a fall . 1. Corinth, 10,12, and fmart for it, if he take not heede, as Lot, Samp-Son, David, Salomon, Peter, and others have done. Secondly, Gods promifes are not made to the presumptuous and carelesse, but to the broken spirited, and to fuch as tremble at the Word of God, Pfal. 51.19. Efa. 57.15 and 66. 5. therefore even beleeuers are exhorted to keepe their hearts with all diligence, and to worke out their faluation with feare and trembling. Pro. 4.23. Phil. 2.12.13.

Q. What doth Satur aime at in all his tentations?

A. All the mischiefes that Satan feekes he driveth at, which are many fairb or boly and divers, may be drawn vnto two heads; for either he feeketh

to binder our

life.

that for all his care, hee shall ne-

uer

ner hold out, especially when trouble, persecution, disgrace, imprisonment, banishment, torments and death shall be set before his eyes.

Q. Howelfe?

A. Thirdly, by laying forth vnto him his want of outward bleffings, and his manifold croffes and troubles in the world; bearing him in hand, that the fame is an argument of Gods displeasure towards him. This was the fierie dart, which he by the mouthes of Eisphas, Bildad and Zophar ( yea of his owne wife ) did shoote at Iob; against all which if hee had not held out the shield of faith, he had been pierced through and through. And we see by daily experience that when a godly man is croffed in his wife, children, goods, reputation; the feoutward affictions are often great occisions of deadly forrowes, and grienous tentations touching the affurance,

105.4.7.& 8,20.& 11. affurance of his owne faluation. Northar any Christian and true beleeuer is fo ignorant, asto make these things the ground and foundation of his affurance. but because ( such is our frailtie and corruption) that when these things faile vs, then we begin to call in question the foundnesse and fincerity of that faith, hope, and confidence which wee had before. And this was it that vpheld Iob (that lively patterne of true patience) in all his extremitie, even the testimonie of his conscience bearing him witnesseby the Holy Ghost, that his heart was vpright, and his truth and profellion vnfained in his greatest prosperitie; wherin he was girt about with veritie, had on the Brestplate of righteousnesse, Shield of faith, and Helmet of hope, as doth appear by expresse speeches that he vttered, chap. 27.5.6. and 29.14. and 19.25.

lob.16.19.

Q. Hath

O. Hath Satanno more fleights to hinder our faith?

2. By prefuming.

Mat. 6.7.

A. Yes verily, more then can be expressed, and if he prenaile not with vs one way, he will go another way to worke; for if he cannot make vs either doubt or despaire, hee will seeke to make vs hope and prefume of the favour and protection of God without the warrant of his word and promifes; and thereupon to neglect many good meanes, and to abuse many lawfull liberties, and maintaine many fond opinions, and to thinke our felues wronged, if our course be not approued; yea and sometimes to fal into grosse fins, without any great remorfe till God awaken vs out of our drowfineffe.

Q., How should wee helpe our felues against these hinderances of our faith?

A. First we must thinke ferioully of, and acquaint our felnes hts

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felues throughly with the nature and properties of Gods promises, namely, how large, how true, how certaine, vnchangeable & euerlasting they are; and to prize them aboue all things in the world. Secondly, we are to bee often and earnest with God in prayer, for the affistance of his holy Spiritto keep vs from these two extremities, of prefumption, and distrust. Thirdly, we must constantly & chearefully attend vpon the fincereministery of the word, and all other publicke and private meanes appointed by God to

EKO.34.39. 37.

1. Thef. g. 17.19.20,

CHAP. IIII.

that end and purpose.

Q. How commeth it, that some, who though they neither presume of Gods mercy, neither vitterly dispaire of his love but have attained to some measure of

H.b 10.53.

How Such as haue faith, want the comfort thereof.

Luc. 21.34.

A. This also is the workeof Satan, who either keepeth vs in ignorance, or elfe makethys forgetful of this truth, namely, that wee must neuer cast away our confidence, but renew it daily by hearing, reading, praying, &c. faying with the Apostles (euen when Christ was converfant among the, ) Lord increase our faith. But his principall policie for the bringing of his purpose to passe is so to hold vs bufied and occupied in the world, that wee thinke not of it, nor looke not after it all; yea to fleale away our hearts after the loue of things present (as pleafure, gaine, honour, &c.) by means wherof we do not misse this treasure of faith, nor complaine of a spiritual losse, so long as we may live at ease, and profpe

ken the light of faith, especially fight of faith

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if they have bene committed a-

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CAP.4. uers; and that is, the millaking of the nature and definition of faith, while some make it not onely an affurance, but also a ful affurance: which though Abraham and Paulhad, Rom. 4. 21. and 8.31, yet eucrie true beleeuer must not looke for the like measure, Matt. 12.20. Mar.9. 24.4.24. Otherstake it to be a beleef, that Christ died for them in particular. Whereas faith is nothing else but a beleefe of the Gospell, whereby a sinner truly humbled for his finne (though not so deepely cast downe as fome other be doth trust in, relt and cast himselfe upon Christalone for faluation; that is, for pardon of his sinnes and euerlallinglife. Whereupon we have a found affurance, though not fuch a full affurance as some imagine: and may also by confequence conclude and gather, that Christ died for vsin particular, because he died for enery one

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Secondly, they labour not for any found knowledge of the forgiuenesse of their tinnes, but thinke their state good enough without it: and therefore they are vnwilling to enter into any ferious cogitation of their own estate, by meanes whereof their whole life (at the best) is nothing else but a presuming of GOD Smercy without a promife.

Que Vybat are the third and fourth common let's ? od nou

A. Thirdly, they will not be perswaded (except it bee now and then, in forme good moode which lasteth not ) that the godlie life is the onely happy life; but efteeme fuch, that goe further therein then they do, to be too precise, foolish, humorous, conceited, phantallicall, &c. Fourthly, they are either vtterly ignorant of the will of God fet downe in the Scriptures, or elfe infnared with Sects and opini-

2. Want of a furance of forginene ffe of finne.

Acts 24.29.

3. Diflike too great Strid. welle.

A6326, 28, 29.

4. Ignorant or concested. Mat, 23.29.

5. Wilfull will be no better. ons aboue their reach, which cannot stand with godlinesse; or else sifthly, they are so hollow hearted, loose-minded, and wilfull; that none can perswade them to do better.

Q. What be she lets, whereby Satan doth more especially hinder the faithfull and elect from a god. ly life?

Hee hinders the elest first, by an vusetled sourse.

A. They are divers : the first is, when he holdeth them out of a fetled course of godlinesse, though he cannot breake it off altogether; for hee so handleth the matter that many true hearted Christians thinke it not meete to tye themselues to any ftrict rule, but onely to walke as it falleth out with some general care and good meaning to glorifie God, though the Scripture teach vsotherwise, Pfal. 50.23. Matth. 5.19. Phil. 1.27; or elfe they propound to themselves to shun idlenesse, and to be occupied in some vocation and labour,

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laur, by speedie and vnfained repentance, Ier, 8.4. Hos. 6.2. Psal. 32.5. Mich. 7.8. Remembring withal, that it is no easie matter to relent and bee touched with remorfe & tendernelle of heart after carelesse or wisful offending God; for the heart of the very best will be quickly hardened through the deceitfulnesse of sinne, it verie great heed be not taken, and a speedy returne made vnto the Lord, Heb. 3.12 13. Psal. 2.10, 11.12. Math. 5.25.

### CHAP. VI.

An. The second let is, the losse or want of our first love; for though wee hold on some course in godlinesse more then many do yet except we resolve to consecrate our selves to God

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2. Let of the elect from a godly life is, losse of their surflue.
Recuel. 2.4.

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Pet.2.17 Pal.16.3. 4. 119.63. finnes could not passe vs without some checke. Fourthly, by our declining the company of the godly, wherein wee were wont to ioy; and delighting in the companie of vaine and prophane persons, which wee were wont to loathe and dislike: by these and such like tokens it wil appeare, that Satan hath cooled and quenched our first loue.

Q. How shall wee reconer this

loffe :

H wto reconer this loffe of our first tone. eA. This is a hard thing; neuerthelesse if we consider, first, that it is a duty commanded by the Lord. Secondly, such a duty whereunto hee doth call and incourage vs. Thirdly, and threatneth to correct vs sharpely for the want of it, Reuel. 2.5; if wee shake off such lets and hindrances as may quench it in vs. F. sthly, if swee vie the directions, meanes and rules prescribed with greater feruency, we shall by the grace of God, (not withstanding standing our ignorance, forgetfulnesse, and manifold infirmities) recouer our first loue, and perseuere in it ( not without much conflict and many flips) vnto the end. Lastly, let vsremember the loue wherewith God hath loued vs, and the fruits and effects thereof, Iohn 13.1. and 3.16. Acts 26.18. I. John 3. I. and this of his being fogreat, fo vndeferued, and vnchangeable, will euen constraine vs to loue him most dearly and feruently againe, Pfalm. 18.1.1. Cor. 5.8. and to fay with the Apostle, If any man love not the Lord Iefus, let him be accursed for euer, 1. Cor. 16.22.

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CHAP. VII.

Q. VV What is the third let to a godly life?

A. The want of a found & ordinarie Ministery, wherby th.

Z 2 W2)

Let was

way to faluation and godlinesse is plainely and profitably laid foorth euery Lords day, and ar fuch other times as the people can come conveniently together : for where this is not, besides thousands that perish in their ignorances and finnes, the deare children of God themfelues (if they live vnder that want ) cannot fee the corruptions of their owne hearts, nor their defects in grace, nor the depth of Gods love, &c; and bee humbled, quickened, refreshed, strenghned and comforted hereby as were conuenient.

Q. How is this prooned?

Scripture: as where Salomon faith, that, Where no vision is, the people perish, and are even spoyled and left naked of their spiritual defence, Prover. 29.18 And where the Prophet 2 intenth the samine of Gods Word

Proued.

to bee more gricuous then the famine of bread, Amos 8. 11. And where Paul calleth the preaching of the Gospell the power of God to faluation, Rom. 1.17 Finally, where the Word is compared to a light, Plalm, 19, and the faithfull Ministers thereof called guides, watch men, shepheards or feeders, stewards, &c; it doth manifeftly argue, that fuch as live in the want thereof, must needs beein danger to goe out of the way for want of a guide; to bee furprised by the enemy for want of a watch-man,&c.

Q. Doe all profit that line vnder a good Ministery?

A. No : For many vpon whom this heavenly light doth thine, are not made fruitfull, like a garden by the heate of the Sunne; but rather like a dung-hill they faugur worfe: that Word which is a fauour of life to the elect, being made 2. Cor. 2.15 vnto

Many made morje by the Word.

16.

vnto them a favour of death yet such as enjoy not this grace of the Gospell at all, can bee but as the shady places where no Sunne commeth, which either bringeth forth nothing, or else that which is sowre and vnsa-uourie.

Q. What bee the remedies a-

gainst this Want?

Remedies against this let.

1. There bediuers, first, we mult enlarge our hearts, and multiplie our prayers to the Lord of the Harnest, to thrust foorth labourers into his vineyard, Math. 9.38. Secondly, we must enlarge our purses, and open our hands to their honest and competent maintenance. For the worke man is worthy of his meate. Mat. 10.10.1. Cor. 6.7. Galath. 6.6. Thirdly, wee must enquire after them, and fend for them, as Cornelius did for Simon Peter, Act. 10. having obtained them', we must follow their wholfome doctrine, and good good example, and give them all good contenrment to live and labour among vs, 1. Tim. 5. 17. Heb. 13.17.

Q. Are not some weake ones troubled for their Wants, more

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then is fit? A. There bee some doubtlesse, as experience producth, who though they defire aboue all things to please God; yet seeing some gifts of God in other, which bee not ( at least as they thinke) in themselves, & weighing their owne barrennesse and emptinesse in grace, with the manifold infirmities that they beare about, besides their domesticall troubles, and other distractions in the world, the diuell abuseth their weaknesse to an heavie and vncomfortable forrow, which is ynprofitable to themselues and others: to these may bee added a feare that they shall not perseuere, as hathbeene shewed before, and Z 4. in

Some more troubled in min! then they ought

in the eighth chapter following, in the beginning.

Remedy:

Q. What is the remedie for this? A. The remedie is , godly boldnesse and spirituall ior, confidering that they are bleffed who feare alwaies, Pron. 28. 14. as also they who hunger and thirst after righteousnesse, Matth. 5.3. Thirdly, they are to confider, that as the dry and thirsty ground, or sponge, sucketh vp much water; fo the humble spirited drinke vp much grace, and shall find much grace in their foules. Matt. 11.4. Of finall beginnings come great proceedings; of a little fparke a great flame : of a small Acorne, a mightie Oake; of a graine of Mustard-seed, a great Tree; and a little leauen seasoneth the whole lumpe, Matth. 13. as for feare of not perseuering, it must be removed, by calling to minde the promifes of God fo plentifully and richly fet downe in the Word, Matt. 11.28. Ich. 13.1. Phil. 1.28. &c.

#### CHAP. VIII.

Q. VV Hat is the fourth let of a godly life?

A. The fourth let to a gonly life, is our owne vnmortified affections, which are all raging if they be once fet on fire; and if they preuaile and be suffered to rule in our hearts, will with violence thruft all grace and goodnesse out of vs. Among the rest none is more dangerous then is an ouer weening of our felues, with a priding in our own gifts, whereby the diuell weakeneth and defaceth the power of a godly life in many, as hee did in the Corinthians, to whom Paul faith by way of reproofe. Now yeare full, now yeare rich, and reigne as Kings, &c. 1. Cor. 4.8. Thelike operation it had in the Lao-

4. Let, pride in our gifts. Laodiceans, who (as our Sauiour Christ testifieth ) said of themselues, that they were rich and needed nothing, when indeed they were poore, and miferable blind, and naked, Reuel. 3.16.

Q. What bee the effects of this

unmortified affection?

W ful effetts of shis pride

A. It is a great enemy to our growth in knowledge, and to our proceeding in godlinesse: For from hence commeth loathing, wearifomnesse, and vnwillingnesse to take paines, and to learne any more then wee know already, and the neglecting of our former diligence & care to grow better, with a kind of floth, luskishnesse, and idlenesse. From hence also proceedeth a despising of the godly, and pronenesse to heresie and schismes; yea sometimes, afalling into frensie and diftemper of mind, by a conceitednesse and ouer-prizing of the gifts which

Dan.4.30.

32.23

which we have received.

Q. What remedie have wee agianst this let?

A. Our remedie is, first, to

follow the counfell of our Samiour Christ to the Laodiceans, and to acknowledge that wee are poore and miferable, and to buy and beg our prouision at the hands of God; out of the shop of his holy Word; and (as Paul saith, ) to become foolish that we may be wife, confelling from our hearts that weeknow nothing as wee ought to know, 1. Cor. 3.18. Secondly, to examine our own hearts and waies and that throughly; whereby wee shall discouer such filth in our felues as will give vs inft cause, with the Publican, to beat our breasts and cry for mercy, Luke 18; and to hang downe out heads, as the Peacocke letteth fall his beautifull feathers when hee looketh on his blacke feete.

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Rentidies gainst pride.

CHAP.

Nabal

## CHAP. IX.

Q. VV Hat other unruly affections do hinder godlinesse?

godlinesse?

A. Diuers, and namely peeuishnesse, frowardnesse, sullennesse, vniust anger no better then a fhort madnesse, and other affections of the like kinde and nature; wherby men being pronoked by some person, or crosfed in some matter though neuer fo small, ) such is the subtilty of Satan, and deceitfulnesse of fin,) doe forget God, and themfelues. This is euident, not onely in the examples of Nabal. I.Sa. 25. 10. and Achab, I. Kings 21. but alfo of David himfelfe, who (though hee could not bee angry with Saul for all his iniuries (was so enraged as it had beene Hered, or some other vnfanctified person, with one discourtesie and churlish part of

5 Sundey vuruly affections. Of impations. Nabal, that hee was vpon the point to have murthered many innocents, if God by a gracious hand had not kept him backe.

Q. What hinderance doth this

kind of affection worke?

A. It bringeth sensible disquietnesse of minde, and vnsetlednesse of heart; which ouerthroweth a wel-ordered course,
and makes a man vtterly vnsit
(for the time) to walke before
God in peace, seeing he is carriedby his owne passions, as a
cart is hurried with wild horses;
or as a thicke cloud hindreth
the heate, and hideth the brightnesse of the Sunne; so this, and
the like affections doe hide
grace, and keepe it from exercising any power in vs.

Q. What remedie have you a-

gainst those passions?

A. Seeing they are so offensine to God, and hurtfull to our selucs & others, wee must search and try whether wee be subject

1.Sam 25.

what hurt hereby.

Remedy.

to fuch base commanders or no; and so shake off that yoke of bondage, going apart if need require, to beg forgiuenesse of them, and to crave strength against them at the hands of God, Zach, 12.22.

O. What is the second of the

three inward lets?

2. Generall let weari. formeffe in well doing.

Gal. 6.9.

A. Wearisomnesse in well doing, proceeding from the vnwillingnesse that the flesh feeleth to hold on constantly in duty, further then it liketh, Ro.7 19.21 which maketh the Christian life so tedious and difficult vnto vs.that we faint and waxe wearie of proceeding therein, or at lest in some speciall duties thereof, and grow fickle, inconstant and vnsetled in all goood things.

Q. What is the remedie here.

of?

A. To remember the faying and exhortation of the holy Apoltle, who faith, Quit you like

Remedie. I.Cor. 16. 14.

men

men, be strong, stand fast in the faith. Secondly, call to minde that the yoke of Christ is a light and easie yoke, Matth. 11.31. and to meditate vpon the rich and precious promises made to the parient, and fuch as hold out and endure to the end, Mat. 12. Gal. 6.9.1. Tim. 4.8. Rev. 2.10.

#### CHAP. X.

2. A Re not Wordly lusts preat hinderance to true godline Je?

A. Exceeding great : for wordin lufts heereby Satan banisheth the loue of God out of vs, 1, lohn 2: 15.16.and taking vp our minds with endlesse, foolish, and vaine cogitations & desires of things, that we know we ought not (if Pal.66.18, we could, & many times which wee could not possibly obtaine and enioy, though wee would neuer fo faine; and yet our vaine and

greatlets,

Prou. 13.4.

Ambition.

I. Volupta-

oufneffe.

Q. Is the lust of the slesh such an hunderance to godlinesse?

in the world.

oftentation, or an excelliue loue of honour, praise and estimation

A. Yes out of question; for hereby a true Christian may be so disguised, as if hee were not

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the same man: a wofull example whereof wee haue (to omit others) in Samoson, the deare feruant of God (for he is reckoned among those worthy witneffes that lived and died in the faith, Heb. 11.) who having before wisedome and abilitie sufficient to gouerne the whole land, to protect Gods people, to suppresse their enemies; by the luft of the flesh became one of the fooles in Ifrael: And being drowned in fenfualitie and fortish pleasure of the body, was made a flane to one wicked and filly woman, and so fell into the hands of the vncircumcifed, to his ownevtter vndoing, the infinite rejoycing of the enemy, & the extreame danger of the whole Church and Commonwealth, Iudg. 16.

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Q. This being so great an hinderance, what may be the remedies to preuent or remone it?

A. As the poyfon is strong,

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sampfon.

Remedies aearnst fleshly lusts.

fo are the preferuatives which the Word of God prescribeth. Wherefore for the preuenting and avoiding of this great euill, let vs first consider, that the greatest pleasure in the World is, to abide in the fauor of God from day to day, and to hold

Pfal. 4. 6.

fast the affurance thereof vnto the end. Secondly, let vs not giue the least liberty to this wic kedlust, to range after poyson-

Pron 17.14

ful thoughts and desires. Thirdly, let vs (according to the example of Toseph) shunne and auoid all occasions of such mis-

chiefe; and according to the ex-

Gen. 39 10.

ample of lob, make a couenant with our eyes, and hauiug made it, keep it constantly, Job 31.1.

Qu. What other remedies be

Other Reme-

there ? A. Let vs neuer think stolen

waters sweete; but rather remember (as also Salomon faith)

Pro.9.17.

dies ..

& 31.30.1

that Fauour is deceitfull, and beauty a vaine thing; and that pietie pietie onely maketh faire and beautifull in the eyes of GOD, &c. Prou. 31.30. 1 Peter. 3.3. Fifthly, let vs thinke with our felues, that by this meanes our mindes are blinded, our praiers made weake and feeble, our consciences disquieted and benummed; the godlie that know it or heare of it, are grieued; and the wicked hardened and encouraged in euill. Sixthly, thinke what a flauerie and fottishnesse it is, to venture vpon that which wil cost vs so deare; andto fulfill that defire which will cause vs (being awake and well aduised) to say, It had bin better for vs to have beene buried, then to have enjoyed our wils. Seuenthly and laftly, let vs be carefull alwaies to continue under Christs gouernment, and willinglie to put his yoke vpon VS.

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Q. Dothnot the dinell obscure and weaken a godly life, by conetousnesses Mat. 5.19.

conetouspes.

1 confresse and worldly cares?

A. Yes exceedingly: and this is a common euill under the Sunne, taking hold not of the poore only that are in want, but on the rich also that have abundance, Ecclef. 4.4. And many of the best fort of people are deciued heerewith; and that not in some one action onely, but even in the whole course of their liues, being made drunke (as it were) with the dregs of this golden cup, in which respect riches are called deceitful, Mat. 13 22. Not that there is any craft in the creature, but that our co:ruption (through the fubtilty of Satan) is most easily and vsually caught and ouer-reached with this finne of couetoufnesse; and that commonly in our ripeft yeares, when godlie wisedome and contempt of the world should be most ripe and plentifull in vs.

Qu. What doth this Worldly

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A. It hath verie fearefull ef- wofull ef. fects: in a word, it denonreth fests of cotrue godlines in particular men "etenfnesse whom it possesseth: and as one wittilie faid, it denoureth religion it felfe. But no man can fet it forth in fuch liuelie manner. as the holie Ghost hath done in fundrie places of the Scriprure; and our Saujour Christ compareth riches, or rathet couetouf nesse, (as was said before) to a bush of thornes; because as thornes doe fo choake and hinder the blade of corne, that it can neuer come to any perfection: fo couetoufnesse choaketh and hindreth a Christian, that he canneuer attaine to true godlinesse, Mat. 13. Paul likewise calleth it the root of all euill, a dart that pierceth a man through, and the very finare and net Oithe

dinell, 1 Tim. 6.10. Qu. What bee the particular siones, that Christians are subject Titto

Particular Gus arifing of conetouf. neffe.

unto in their worldly dealings? A. They be divers; & name-

lie(to touch some of them,) first, greedinesse in getting, without regard how they hurt others or themselues thereby. Secondlie, ouer-much carefulnesse in keeping and holding fast that which is fo gotten. And thirdly (which proceedeth from the fecond,) basenesse and niggardlinesse in fpending. Fourthlie, rashnesse (which doth nothing well) and hastineste, both in making and afterwards in breaking conenants & promises, if they thinke they shall lose never so little by their bargaine, contrary to that which is taught, Pfal. 15. Fiftly. loosenesse and forgetiulnesse, what we are and how we ought to vie the world according to the rule of the Apostle, I Cor. 7. 29,30,31. Sixtlie, earthly reioycing, carnall confidence, fwelling pride, &c. when wee profper; with fretting, diffidence,

1 Tim. 6,17

deiection of mind, despaire, &c. when the world goeth not with vs, as wee would haueit. All which, and divers their like, may shew, how forcible this sin is to make men slaves and seruants vnto it.

## CHAP. XI.

Q. W Hat bee the remedies against conetousness and Worldly

mindedne ffe.

A. As the disease is strong, so the Lord hath appointed many forcible remedies to preuent and cure it: As first, the consideration of our owne hurt, danger, and losse of things that bee more precious. Secondly, the sicklenesse of them: for as a spiders webbe which is long in making, is quickly and suddents supply supply away; so riches gotten with great labor, and kept with much

Remedies against cousetousnesse. Heb. 11.25. 26.

LIB.5.

much care, are gone in a moment, Prou. 2 3.5. Thirdly, if we be as carefull to anoyde the hurting of others by fraud and oppression, as wee would be to auoyde the collicke and stone in our selues, as in reason we ought (feeing the one is more hurtfull to the foule, then the other is to the body,) it will make vs beware of couetou fnetle. Fourthly, if we be refolzed, not onely to do no hurt, but to do good to all forts of men; as namely, to our Prince, Paltours, families, kindred, neighbours, the poore, and althat we trade or any way deale with, it will bee a lingular helpe against this sicknesse. For if wee resolue by our riches to burt or wrong none of these, but rather to doe that vnto them which is good & right, we shall bee well fenced against the decertifineffe of this fine, and finde a bielling by that abundance which God bestoweth vpon

vpon vs. Luk. 16.9.

Q. What other remedies are there against the deceitsulnesse of this sinne?

A. Fifthly, we must consider that we cannot enioy them long forthey are vaine, and we are vaine, and subie to perish; and therefore very shortly they shall be taken from vs, or wee from them. Luk. 12.20. Sixthly, if we remember, that they are not our owne but anothers, Luke 15. 12. No man that bath wit, will thinke himselfe the richer for that which hee hath borrowed, and must pay againe with vsury and interest, hee knoweth not how foon, Mar. 25.14. And it is a point of extreme folly for any to flourish and brag, and beare himselfe bold vpon another mans goods. Scuenthly, if wee consider, that wee shall give a fraight account for them; and that abusing and ill husbanding thereof, shall bee a heanie witr Aa neffe

Other reme-

nesie against vs, Matth. 25.14 Luke 16.2. lames 5.1.

O. What account or reckoning Mall bee taken of vs, concerning out Ward things?

Tunhat points e (pecially our account Shall 60.

A. First, whether we hauevfed them to the hurt of others. how long, and wherein. Secondly, whether we have done good with them as occasion hathbin offered, and as we in conscience haue feene our felues bound to doe. Thirdly, whether we have fet our hearts vpon them, and beene infnared by them to finne against God, or our brethren. Fourthly, whether wee haue bin furthrered by them to eternall life, &c. All which we shall answer at the last judgement, deseribed, Matth. 25.

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# CHAP. XII.

Q. How doth Satan unfettle us and hinder vs from a godly life, by occasion of outward

thinos? A. Outward things are of diners forts : as first, affliction, Secondly, prosperitie. Thirdly, houshold matters. Fourthly, worldly dealings abroad. Fifthly, things wee see and heare. Sixthly, change of our place, state, and acquaintance. Seuenthly, the deepe fecurity and bold finning of others. Eighthly, oppression of the good and godly. Ninthly, finnes and infirmities of the Saints, &c. All which doe many times hurt and wound the foule, and much hinder a Christian from a chearfull and fruitfull walking through

hispilgrimage.

Q. What are the best remedus to prevent and cure the hinderance

By outward things many be hindred. How many they be,

Q. How doth the dinel quench grace in Christians, by occasion of

difmaid; and if God restore our captiuity, & turne our affliction into a flourishing estate, let vs not fwell or bee lift vp against

family-matters?

our brethren.

Family bufi. neffe.

A. First, most commonly by making them ouer-busie themfelues.

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felues, and be too much diltra-Eted and taken up therewith, as Martha was, Luk. 10. Secondly by making them too retchlesse and negligent therein, like Salomons Auggard, Prour 24.30 and 27.23. Thirdly, by putting this perswasió into their heads, that no man (how godly focuer) can goe throughly about their matters with an heavenly mind and that they are not bound to feeke direction for domesticall matters out of the Word of God.

Q. What cometh hereof?

A. Hence it comes to passe, Mart there. first, that every thing they take in hand is made a fnare vnto them, and becometh as a blocke intheir way to stumble at hence it is, that many a man cannot speake to his wife in peace, but with brawling, frowardnesse & bitternesse, as the Patriarks did to their brother Joseph, Gen. 37 5.6.7. or elfe with too much

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light -

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lightnesse and fondnesse: hence one neighbour contendeth with another, raileth and heart-burneth for matters of nothing: hence proceedeth waywardnesse, impatience, and fretting at enery little thing that crosseth vs.

Q. How is this to beereme-

A. Besides, the rules set down before for the mortifying of varily affections (which must bee tamed and kept vnder, according to the former directions,) it shall bee wisedome for every man, betimes to disburthen himselfe of such multitudes of worldly businesses and dealings as will not suffer his mind to be free for heavenly matters.

Q. How else is a goly life hin-

A. The diuell oftentimes taketh occasion by change of company, dwelling, and acquarntaince, to steale away the heart

Change of company.

heart from goodnetle. Thus hee deceived Lot in the cave in folitarinesle, whom hee could not corrupt in the City of Sodome, Genef. 19. and Peter, that was lo bold and forward in good companie, became a coward, Ioh. 18.25 and fell most grieuously, being in the company of the wicked and vngodly, Mat. 26.58.

Q. What is the remedy against this !

A. First, to have alwayes Remedy. the same heart, though we cannot alwayes dwell in the fame house; and to keepe our consciences vndefiled, though we have not the same companie. Secondly, if we must of necessity dwellamongst the vngodly, and haue our habitation where w.ckednesse aboundeth; yet let not vsbe like them, nor have any fellowship with the vnfruitfull workes of darknesse, but rather |Ephe, s. 11. reproue them; longing with David, after the Lords Sanctu-

Aa 4

Dan. 18.

aric,

arie, Psalme 84. and after the company of the godly; lamenting that wee are constrained to haue our habitation among the tents of Kedar, Pfalme 1 20, remembring withall the counfell of Salomon, Prou. 24,7. and 13. 20; and the practife of Toleph, Genis. 39. 10. and of Danid, 1. Sam. 26. 25.

Q. Dothnot the base account that the sincere professors & carefull practizers of the Gospelare in,

discourage many?

Many difcouragedby the difgrace of profeffors. Mat. 7.13. 14.

A. Yes, exceeding many: for first, the greatest part will goe in at the wide gate, and walke in the broad and pleasant way, and follow the mightie and muleitude to doe euill, rather then Christ and his little flocke to do well; yearhey will rather follow the great Ones to hell, then goe with the godly On es to heaven. Secondly, this is a common disease in a number, which Christ noteth in the Iewes,

Iewes, that they loue the praise of men more then the praise of God. Iohn 12.43. (though it be contrary with the true Iewes. Rom. 2.28.) and had rather bee derided of God that fitteth in headen, then by men that dwell in houses of clay, and whose breath is in their nostrils, &c. Therfore when they heare them that have any zeale and care to liue godly, called Puritans, and feethem put from preferment, and counted as the skumme & off-scouring of the world; it is a wonderfull discouragement to keepe them backe from leading a religious, godly, and fober life.

Q. How is this discourage. ment to be removed?

A. First, by remembring well | Remedie the Commandement of God, who chargeth vs that wee goe not after the mighty or the multitude to do euill; and of Christ, who chargeth vs to striue to enter Aa 5

Mat. 7.13:

enter in at the straite gate. Secondly, remember the promifes so often set downe, and so clearly made especially in the new Testament, Blessed are you when men reuile you, Matth. 5, and Count it an exceeding ioy, &c, Iam. 1.2. Thirdly, to thinke vpon the examples of the children of God, even the chiefe of them; as the Patriarches, Prophets and Apostles, yea and of Christ himselfe, and of the holy Martyrs in all ages; who did all drinke of the same cup, and counted it (as lob faith ) their crowne, and rejoyced in it, as is specified of the holy Apostles, Act. 5.41 . Fourthly, let them remember, that (as Salomou faith) It is a mans glory to passe by

Tob 31.36.

fuch offences. Q. By what signes may a man know, that his heart is censured with encombrances, and find cut the corruption thereof?

A. By diners, and namely,

first

first, when he shall be delighted and tickled with hearing and feeing that which hee knoweth to bee enill: as for example, an vnfauory ielt, a secret nip, a filthy rime, a foolish tale, a grosse lve, and fuch like. Secondly, when hee cannot fee a comely woman, or any other like obiect, but that hee shall give his eyes leave to bee looking, and his heart to be withing and longing after the same. Thirdly, when hee cannot fee an enemie, but his heart will presently rife and fwell against him. Fourthly, nor hurt a little finger, or bee croffed in the least thing, but he will grow impatient, curse and fret against God; or bee a little prouoked, but hee will storme. Fifthly, nor be told of a fault, but he will take it in ill part, and be offended (at least in his heart) with him that performeth the dutie of love, and love him the lesse euer after. Sixthly, nor be a

How we may find out that our hearts be fnared.
Plal. 66.18.

Gen. 39.7.

Gen.37.18.

2 King 6.
31.33.
1.5am 20.
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little

1.Th,5.19.

little absent from his friendes and acquaintaince, but he is readie to waxe strange, and to lose his former love and kinde affection. Seventhly, nor bee merrie without lightnes, nor fad without fullennesse. Finally, when hee shall delay and drive off in himselfe holy motions and offers of refifting euill, and doing good, till the opportunitie bee paft: by these, and a number of the like, a man may fenfibly and easily perceive that his heart is infnared, that the diuell is at hand ready to hurt him.

Q. What obsernations bee gathered out of this doctrine of lets and hinderances.

Speciall ob feruations. bereout.

A. Sundry: First, that to bee a Christian is no idle trade, nor yet any ceremonious tasking of amans selfe, as the Papists doc to their beades and canonicall houres. Secondly, to shew what need the feruants of God haue o guard themselues strongly, and

and to stand continually vpon their watch. Thirdly, that wee may know how to preuent Satans pollicies, or to relieue and raise vp our selues if we be ouerreached by them. Fourthly, that wee may learne how to liue setledly, calmely and contentedly in all estates: not like a ship tossed by the waves of the sea, and carried about with every wind; now lift vp with vaine hope & considence, and now cast down with causelesse feare and distrust.

#### CHAP. XIII.

Ay there bee found any persons, that do put this in practise?

A. Yes verily; and if it were expedient to name places and persons, examples might bee shewed of some Christians that have met together (not seditiously

A sonference about this with a conenant. oully or schismatically, as the whole course of their life and behaviour, both in publike and private hath declared; ) but in Christian modesty and humilitie, without offence or hurt to any and have made a covernor.

tie, without offence or hurt to any: and haue made a couenant among themselues to walke with God, consisting partly of a complaint of their sinnes and wants; and partly of the remedies against the same.

Q. Came there any good of this conference?

Fruit of such conference.

A. Very much, for first, this meeting was a great whetting on to them, to frequent the publike Ministery more chearefully and fruitfully afterwards. Secondly, these two kind of meetings, publikely in the Church, and prinately in their houses thus carried, did knit them together in that bond of brotherly loue, which during life could never bee broken. Thirdly, it was a meanes to make them

hauce Christian conference and godly communion in greater account.

Q. What were the chiefe points of this complaint, being the first. part of their conference?

A. They complained, that they had bene but dim lights in the house of God, and that they had lived a wearifome and vnprofitable life, & were not able to come out of that spirituall bondage, nor marked the examples of Gods deare feruants, nor honoured him in the course of their lines, according to the mercifull and manifold occasions, which hee of his gracious and far herly prouidence had ministred vnto them:

Q. How did they amplifie and instifie this their complaint in particulars ?-

A. Divers wayes: for they 7. Particucomplained, first, that they had purchased little or no glory to thename of God, nor shewed forth

complaint of (undry effetts

foorth his louing kindnesse as they ought, nor glorified his Gospellas (if it should have bin taken from them ) they would haue promised to doe. Secondly, they that had not profited in the knowledge of Gods will, answerable to the time and helpes which they had enjoyed for that purpose; being yet but weakely grounded in the chiefe points of Christian religion, and that the publicke and private meanes of comming to knowledge had bene very negligently and vnreuerently vsed of the. Thirdly, that they had not preuailed in any comfortable fort ouer their owne corruptions, nor fet themselves against them, as Iofeph, Moses, Iob, David, Daniel, and other deare feruants of God hauedone, Genes. 39.9. lob. 31.1. Hebr. 11. 24.

Psalm. 131.1. and as all good Christians should doe; but rather fauoured and given liberty

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to themselues in their sinnes, & not chasing away light & wandring defires, haue fallen into a more deepe and dangerous delighting in them, and fo growne cold and fecure, ouertaken with worldlinesse, and other deceiveble lusts, mentioned before in this booke; and yet perswading themseluos they were in good case. Fourthly, that they have beene readie with conceitednesse and froward judging to give ouer their Chtistian walking, and to break off communion and fellowship with their brethren, and to grow strange, hollow-hearted, &c. Fiftly, that their company hath beene vnprofitable, if not hurtfull and dangerous: and that they have not by their holy behaujour beene amiable in the eyes of God, and of his children. Sixthly, that they have beene too liberall in the vse of lawfull things; as foode, apparell, who being withflood, would have fled from them; but counting it a death to bee rouzed out of their luskishnesse, lothing to take paines in running the race of Christianity, and falling into fond ease, which is a sweete poyfon that flayeth the foule, Prou. 1.21. dreaming with the Apostles, Matth. 20.21. of an earthly Paradife. Fifthly, looking too narrowly into the liues of others, to take hurt thereby, in obseruing the grosse sinnes of the wicked, and the infirmities of the godly, to iustifie themfelues in their owne vncomfortable estate. Sixthly, not labouring to nourish their ioy in the benefit of their redemption. Seuenthly, fall into idlenesse, not counting it a fault.

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YOu baue shewd mee their complaint which is verie godly

6.Remedes vsed for recouery.

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godly; what were the remedies they agreed up on being the second part of their couenant?

A. They were fixe: first,

when their fals and infirmities were fo great, or fo long lien in. that they could not by ordinary meanes come to peace of conscience, and godly boldnesse with the Lord, they resolued to humble themselves before the Lord, without which means these diuels are hardly east out, Marke 9.21, compared with verse 29. Secondly, they couenanted to bee better acquainted with themselues, and to know their own hearts more throughly; that they might thereby find and ferret out the falshood, ficklenesse, lightnesse, worldlinesse, and fuch like naughtinesse as lurked in them, and daily to diminish and weaken the poyson thereof. Thirdly, they determined, that no rebellious for found out should have any abode

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there with any liking, but to bee calt aside as an vncleane thing, 1/a. 66.6. Not onely fuch as are apparently groffe, but fuch also as are most secret, before they come to their ful ripenesse.

Q. What good came hereof?

A.By this meanes, whether they were alone, or in companie, in dealings abroade, or in matters at home, in the exercifes of religion, or matters of their calling, or howfocuer they were occupied; keeping in mind their former resolution, so farre as their fraile memorie would permit, it was a good preservative to keepe them either from taking or spreading any infection; especially they ioyned herewith both watching, godly ielousie, and feare of offending any maner of way. It was a commendable civill policie in the Romanes to give astraight charge, that their

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remedies ? A. Fourthly, they couenanted carefully to anoyde all inward motions and outward occasions of quenching Gods Spirit in them, & to ftirre vp themfelues daily to more earnestnes and attention in prayer and all holy duties, then formerly they had done; especially hearing of the Word, which they found to bee their light to featter their darknesse, and toraise them out of drowfinesse and deceineable dreames; the fountaine to refresh them in their great

O.What were their other three

CAP.14. of Christianitie. 547 great thirst, and to fill them when they were emptie and barren of good things. Fifthly, they couenanted faithfully, for the better keeping of their hearts awake, once in the day (if it were possible) to set apare a time from all other lawful and necessarie dutie for prayer and prinate meditation, for the feafoning of their hearts with grace, establishing them against all tentations, afflictions, and other hinderances. Sixthly and lastly, they concluded to obferue diligently, what fruit they reaped by these remedies, what weakning of their lusts inwardly, what amendmet of their lives outwardly; whether they were more able in companie to doe good to others, and being folitary, to do good to themselues, Q., Such remedies might profit those Christians you speake of; but what should perswade other men to ve them? A Diners

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2. Reasons to perswade to this.

Diuers reasons; and namely these two: first, because by fuch a course as these remedies direct vs to, we are brought to a most sweet and a most holy communion with the Lord, which is more to bee defired then gold. Secondly, how foeuer the greatest part, both for number and gifts, as well of nature as of learning, have little regaded this holy course; yet the happiest men, and of greatest account in the Church, both for vertue and for godline fle, have euer preferred it, and madeit the chiefe flower of their gar. land, and crowne of their reioycing, as Danid, and divers o-

Pfal.4.6. & 19.10.

Pfal.84.10.

thers.

Q. What caneats or admonitions are to bee thought upon in the vse of these remedies?

Two cautions to be obferued. I. Laya cood

I. Laya good foundation. A. Two especially: for first we must be sure to make our beginnings sound and substantiall, so as they bee able to be are

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and vphold all that shall presse them downe : for if wee be not strongly armed, wee shall meet with fuch opposition, both inward & outward, as will quickly weake the power of our best purpofes. The inward oppositions (to touch some branches thereof) are, first, to thinke it more then needeth to live thus. Secondly, to confider, that many godly men do not live fo. Thirdly, the inordinate love of some speciall sinne, that is most profitable and pleasant vnto vs, especiallie if by continuance it hath gotten the possession of our hearts, is a great meanes to hold vs backe. Fourthly, much dulnesse of wit, want of memory, or hardnesse of heart, may vtterly disable or discourage vs to hold forth this course: among which, hardnesse of heart is the

Heb.3.8.

Q. What be the outward difB b cou-

most dangerous hinderance,

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Luk.14.28.

Luk. 10.42, Inward dycouragements,

Luk: 10.40. Math. 5.29. Mark. 6.17.

ding all these and the like hin-

derances

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derances and discouragements) wee finde strength and purpose of heart to goe forward in our Christian course, that then we beware wee make it not a matter of course, ceremonie and custome, vsing it for fashion fake: for then wee may bee fure no bleffing will returne vnto vs by it. Therefore as in all good Deu, 28.58. things wee are to feare the taking of Gods name in vaine; fo inthis, being the best thing of all other, it is most to bee feared.

Q. How doth this commonnes and coldnesse in doing good, grow upon men ?

A. This great euill-doth vsually seaze vpon vs, either by occalion of prosperitie, or by occasion of adversitie: for in the one we lose our first loue, zeale, feruency, &c; and in the other we grow impatient, vnquiet, heavy freefull, &c. The remedie Benedie. whereofis (as the Apostle no-Bb 2 titch )

How this commonneffe gromes.

teth) for him that is rich or in prosperitie to reioyca; not in his riches, high place. &c. lerem.9. 23. but in that hee is made low in spirit, and humbled with a fight and sence of his sinnes and vnworthinesse, though hee bee neuer fo rich and honourable in the world. The remedy of the brother afflicted and of low degree is, - to reioyce in that hee is exalted to spirituall and heavenly riches and preferments; both which the Apostle Iames setteth downe, Iam. 1.9. 10. The Scripture affoordeth examples of both forts. Paul being in the accompt of the world a brother of low degree, a pooreman, base and contemptible, did fo reioyce in his exaltation, that God in wisedome saw it was necessary to humble him and take him downe, 2. Cor. 12, 7 If any shall fay, that his exaltation was extraordinary and fingular: then let them marke what Christ faith

faith to the 70 disciples who (in likelihood (were men of low degrees : Resoyce, because your names are Written in heauen, Lu. 10.20. On the other fide, Danid being a King, rich and renounned as any of his time, reioyced inhishumblnesse, Psalme 131. And was it not the greatest comendation of King Toffas that his heart melted and was humbled at the hearing of Gods word? 2. King. 22.19. And of his grandfather Manasses, that being in prison and in bonds, he humbled himselfe greatly before the Lord God of his fathers? 2. Chron. 33.12.

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## THE SIXTH BOOKE.

CHAP. I.

Question.

Hat is the fum and drift of this booke?

A. To fet out thepriniledges and liberties,

which God hath bequeathed vnro, and bestowed vpon his own peculiar people and faithfull feruants : not medling with fuch benefits of God as the wicked enioy, and that many times in greater measure then they; although indeede those common benefites and bleffings are more fwect

Summe of a Chrift ass priniledges.

fweet and fauorie to Gods chofen children, then they be to others. For first, Gods Children
have a right in them through
Christ, who is heire of all things,
Heb, 1.3. Secondly, they are only blessed wnto them, Rom. 8.28
Thirdly, they only receive them
by the hands of faith, with prayer and thankes giving, which maketh the vse thereof wholesome
and holy, 1. Tim. 4.4.5. Fourthly, they vse them soberly & moderately to the glorie of God,
Tir. 2.12. 1. Cor, 10.31.

Q. Why are these priniledges

tobe layd forth ?

A. For divers reasons: First that the godly might know their riches and reioyce therein, as worldlings doe in theirs; and themore easily, if at any time they be deprived of them, to return home again from whence they have strayed; finding by wostill experience, that there is no course so safe and sweet as to

Bb 4

3. Reasons
for the necesfixy of these
to be see
forch.
1. That godly
may see their
riches.
2. Wicked
see their
want.

walke

3. That all may lone more the boly life.

Two kinds .

1. In this life

walke with God, and to remaine vnder his nurture and gouernment, Ho.1.2. Secondly. that the wicked which wander from God, might fee what good things they want by enioying their sinnes; and bee moued not too late (as the glutton was in hell, Luk. 16.23.) at least by the fight of other mens happinesse, to lament their owne miserie, and by all good meanes to hafte out of it . Thirdly that all forts may have the Christian life in better account and greater admiration, and not let it lie (as dead wares ) vnasked for ; yea and not no count it précizenesse and puritanisme to put it in pra-Ctife, Prou. 8.11.

Q. What be the forts and kinds

of these prerogatines?

A. The particulars are diuers: neuerthelesse they may all be brought to these two heads. For either they are such as God hath allowed and allotted to his

chil-

children in this life, to encourage them to a chearfull honouring of God, and walking before him according to his Word; or else they are such as he hath laid vp in store for them in the life to come. And to speake first of those that belong to this life.

2. In the life to come.

#### CHAP. II.

Q. WHat is the first prilecuer?

A. His first and chiefe priviledge is this, that he doth know that hee is beloved of God, Numb. 14. 8; that his name is written in heaven. Luke 10.20; that his sins are forgiven, Luke 7.47; and that a crown of righteousnesses is layde up for him, 2. Tim. 4. In a word, that he is assured in this world that hee is the Sonne of God, 1. Iohn 3.12.

Bbl 5 and

I. Priviledge in this life to know our felues beloued of God, meet,) but by the ordinary affurance of faith, Ioh. 6.68. and by the Spirit of adoption, Rom. 8, 10. which is given to all and every one of Gods children; and by the fruits of faith and of the Spirit, namely, brotherly love, 1. Iohn 3.14. and 5.8. by which meanes a Christian may have better affurance of his salvati-

lite.
Q. Is this such a great priniledge?

on, then any man can have of

Priviledge, that the richest man in the world cannot Purchase it with all his substance. For if

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Have this

Ioh.1,12,& 3.39 Mar.16,16,

Gal.22.

How extel-

the winning of the whole world bee nothing in comparison of gaining Heaven, Mat. 15,24. it must needs follow, that the affurance of Caluation will bring more peace and joy to the hart of a Christian, then the affurance of winning (if fuch affurance might bee had ) all the Kingdomes of the Earth, and the glorie of them. For the affurance of these things canne bring but a carnall and transitorie ioy as the things themselues are but earthly and transitorie) but the assurance of faluation will cause true beleeuers to reioyce (as the Apostle saith) with ioy vnfpeakeable and glorious, 1 . Pet . 1 . 8 . Besides, the greatnesse of this, priviledge may appeare, if we confider the Mat. 27.5. dreadfull effate, deadly feares, and wofull condition of men in despaire; who can take no pleafure nor contentment in all the delights, riches, and honour, that

owne weaknesse, vnworthines, infirmities, and finnes; which dimme and darken the light of faith in them, especial lie because they cannot ouercome fome peculiar finnes that most trouble them. Fourthly, they fometimes flippe into, and fleepe in fome groffe finne, and that against knowledge, which caufeth an euill conscience, the greatest enemie that can be to faith: for if fuch as put away a good conscience, make shipwracke of faith & found doctrine, 1.Tim. 1.19, how can they hold fast the precious faith, which appre hendeth the promise of forgine loh-3.16. neffe of finnes to them that beleeue in Jesus Christ?

Luk.18,13.

2. Sam. 1 P. 27. & 12.1. Pf. 51.2.&c.

CHAP. III.

Hat is the second priviledge of a true beleener ?

An.

A. The fecond priviledge

(which springeth from the first

as all other doe ) is this, that

God having once affured vs of

all, even in this present world; not onely by his generall prouidence, but by his gracious and effectuall presence; though hee

z.Priuiledge is,the assurame of Gods continual preservation.

Ioh, 14.18.

his fauour, and taken vs into the number of his children, will neuer leaue vs desolate and laid open to the malice and injuries of Satan, and mensbut will have a fatherly care ouer vs continu-

Luk, 22.31.

Proucd,

the feeling of his tauour for a feason.

Q. How is that proved?

fuffer vs ortentimes to be fifted

by our adversaries, and to want

A. By divers plaine and manifest places of holy Scripture: as where God saith, I will not leave thee, nor forsake thee; and thereupon encourageth vs to say, The Lord is on my side, I will not feare what man (or Angell) can do vnto mee, Hebr.

13.

13.5.6. and in another place, The eyes of the Lord are vpon them that feare him; And again, I have beene jealous oner thee with a great icalousie : and that he that toucheth you, toucheth the apple of mine Eye. So likewife where it is fayde, Can a bride forget her ornament, or a mother her childe? &c. In this respect God is compared to a kinde an tender bird, that cherisheth her young ones vnder her wings. And Christ for his last farewel faith to all the faithfull, Behold I am with you to the end of the world, Matth. 28.20.

Pf.34.15.

Ela.49.19.

Mat, 23.37.

Q. What is the benefit of this princiedge?

A. This priviledge being added to the former, doth fur - hersof. ther shew how excellent and greatly to be defired the condition of Gods children is, aboue the most flourishing estate of any vnreformed man in the world

world. Besides, this reproueth them, who if they have but a little true taste of the forgiuenesse of their sinnes, (which is indeede their principall priviledge) rest in that; and so deprine themselves of that comfort, which they might reapeby a ferious meditatio of the fweet and gracious presence of God, euen in this life attending vpon them that trust in him, in youth, and in age; at home, & abroad, in prosperitie and adversitie.

#### CHAP. IIII.

Q.VV Hat is the third priviledge of a true

Christian?

A. His third priviledge is , to have affurance from GOD, that hee shall both live and die well. For whofoeuer are thus cared for of God, he bestoweth this grace vpon them, that they know

3. Priniledge a Purance to line and die well

know (and are enabled in a gracious measure) how to line and goe through their whole pilgrimage according to his will; and how to die and goe out of this vale of miserie so, as they may after bee taken into glorie.

Q. How prone you that God will enable his children to line an

boly life?

A. First, because the Lord (as the Prophet faithwill guide the meeke in judgement, and teach the humble his way, Pfal. 25.8. And againe verse 12, hee faith, What man is hee that feareth the Lord?him will he teach in the way that hee shall chuse. And in another place more exprefly, I wil put my spirit wtihin them, and cause them to walke in my statutes, and they shall keepe my judgement and doe them, Ezech. 36.27. Besides as the Branch being in the Vine cannot die & wither, but beare gr apes

Proned.

grapes and prosper, so a Christian being in Christ, cannot but avoid sin, and live godsly, sohn 15.2. & the love of Christ dwelling in them by faith, will even constraine them (as Paul faith) to consecrate their whole life vnto God, 2. Cor. 5.14.

Q. What is the reason, that many good Christians do not entoy this priviledg in any greater mea.

Sure?

why this is folittle enioyed.

A. Because first, either they know not, or beleeve not Gods liberalitie and bountie, with his readinetle to bellow this grace of a godly life vpon them, as wel as vpon others. Secondly, from hence, that either they omit the meanes that others vie, or vie them more negligently then others doe; or goe the wrong way to worke, thinking by their own strength, or by the vertue of their prayers, reading, hearing, Sec. to prevaile against their fins. Thirdly, finding the fame not

not weakened and abated by such means, they faint and slick fast in the mire (as it were) wherin they lay before; and being discouraged by Satan, fal either into some unptositable forrow, or fond securitie; because they cannot (so farre as they defire) ouercome some particular sinnes, that doe most trouble them.

### CHAP. V.

2. But doe not beleevers fall sometimes into fowle and reprochfull sines, and lie in them for a season?

A. Yes, they do fo: as may appeare both by fundry examples fet down in the holy Scripture (as hath beene shewed before,) and also by continual experience in all ages of the world: yet there is a double difference betwixt them and others;

Beleeners fall into some groffe sinne. Yet not oft,

thers; for first, they are neither so ordinarily ouercom of grosse sinnes as others bee: secondly, they lie not in them with the like deepe and senselesse securitie that others doe.

Q. What proofe can you bring

of this ?

Proued.

ein. Because they have an oyntment, (that is, the grace of regeneration, iustification, and fanctification ) from that holy One, (that is Christ; ) and know all things, I lob. 2.20. And this annoynting which they have received, fleeteth not, (though it haue not the like force in them at all times ) but dwelleth in them; & teacheth them al things, verf. 27; and neuer drieth vp; 6 their seede remaineth in them, 1 70h. 3.9. which neuer dieth'at the root, thogh it bee often nipped in the blade before the haruest come. Hence it commeth that Christs yoke (that is, obedience to his Word) is more light light and easie to them, Mart. 11.29 and the doing of the will of God more fweere and pleafant, John 4. 34 and they delight in the law of God concerning the inner man, Rom. 7. 22; and doe performe (which is an inestimable priviledge) euen their earthly bufineffe with heavenly mindes, Phil.3. 20. Therefore it cannot be that they should either slip to soone into reprochfull finnes; or fleepe fo foundly, and find fuch favour in them, as others doe who are vnreformed.

Q. What say you then ( to omit other examples ) to Peter; could any unbeloeuer haue fallen more foully then he did?

A. It was indeed as dangerous a plunge, & great a downfall as euer lightly any good man had; yet he eneither finned against the holy Ghost, neither was hee wholly subdued by Satan. For though in words hee imost

Peters fall.

most vehemently denyed his

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Master, yet his heart and conscience went not with his tongue: but were furprized with a fuddaine apprehension of the great danger, wherein (forgetting the promise of Christ ) hee tooke himselfe to bee; in the meane time hee loued nothing more dearely then his Master, howfoeuer the Spirit of Christ dwelling in him was filent, being not consulted withall; or else secretly rebuking his tongue; forhe neither hardened his heart against Christ, nor ioyned with his enemies, nor complayned that hee had beene feduced by him; but being checked by his owne conscience, and admonished by the crowing of the Cocke, & especially by the looking backe of Christyponhim, he went out and wept bitterly; declaring both by his falt teares and prefent forfaking of that curfed companie, and by his car-

Mat. 26.47. Luk. 22.61. 62. rizge afterwards, how deeply hee was displeased with himselfe,

# CHAP. VI.

Q. W Hat is the fourth priniledge of a true beteener?

that if at any time hee fall from his setled course into some offence, whereby his conscience is wounded, and his considence in Gods mercie weakened, hee hath this libertie given him of God, to returne to him againe; with certaine perswasion that the Lord will never cast himoss, but will receive him into the some favor, from which it seemed for the time) that hee was vecely excluded.

A.Because, first, God requireth and looketh for it of all his chil-

4. Privilede befallen, be may rife a. griae. children; and is highly offended if they doe not returne, as appeareth by fundry places of Scripture : as where the Prophet complaineth in the name of the Lord faying; I harkened and heard, but none spake aright, no man repented him of his wickednesse, faying. What haue I done, &c. ler. 8.6. And againe, O Ifrael if thou returne, returne to mee, faith the Lord, Ier. 4.4. And in another place, Woe to thee O Ierusalem, wilt thou not be made cleane? when shall it one bee? Icremie 1 3.27. And another protesteth, that the Lord neither defireth nor delighteth in the death of a finner, but rather that hee may repent, Ezech. 3 3.1 1. And Christ (the Prince of Prophets) with teares bewaileth the state of the Iewes, because they would not repent. Luke 19.41. Now if God require this of all that professe his truth, how much more will

tto

will hee looke for it at their hands, whom hee meaneth to faue eternally?

Q. How else is it proned?

A. Another reason is, be- More proofs: cause Christ is aforc-hand with his Father in the behalfe of his chosen children, euen before they fall; obtaining pardon for them, and grace, that they shall take no hurt thereby, but rather gaine strength to doe more good in the Church of God: as appeareth by his speech to Peter, to whom it was no peculiar prerogatine, Luke 22.31.32. And Danid ( making confession of his grieuous sinne to God) conceineth hope, that the same grace shall be given to him, Pla. 51.13.15. Thirdly, it is a speciall worke and end of the Ministery to binde vp the broken hearted, Esay 61.1. Luke 4. Yea it is a dutie which God requirerh of all Christians one towards another: for the Apofile Cc

ftle faith, Brethren, if any be fallen by an infirmitie; thou that art spirituall, that is, who hast more grace and strength of the Spirit then he for we stand not by our owne strength,) help to hold him up by the spirit of meekneffe, Rom. 25. 1. Gal. 6.1; which meanes God would not have preferibed, except hee had purposed to recouer his children and to receive them againe into his fauour.

Q. Is this priviledge so bigh-

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ty to ve estermed?

A. Yes verily: or elfe what encouragement were there to any Christian to striue against fin, and to feeke to live godlily? feeing one time or other the most forward may bee led into finne, and falinto fome offence; yea be ouertaken with that tentation, which hee thought hee should neuer haue beene deciued by: as we may learne in the example of David, who having

Hibas Anex. cellent prinis ledge this is.

575

endured so great afflictions, made fo many folemne vowes, and had fuch holy meditations asare set downe, Pfal. 119. and elsewhere; having also wives and children of his own, which were both beautifull and religious; and besides, the manifold affaires of a kingdome, and being well stricken in yeeres, was ( notwithstanding all those helpes) fuddenly furprized with the beautic of a woman, and drawne from one finne to another, from a leffer to a greater, from vncleannesse to cruelty, 2. Sam, 11. In this case how sweet & comfortable this priviledge of being affured to bee reconciled to God, and received into his fauour againe is, is lively fet foorth, lob 33.23. and experience teacheth, that affiicted consciences would prize this priuiledge far aboue Gold.

Q. Will not the kingdome of this printledge imbolden mon, to give way to the finne they delight in, seeing they are sure to beerenewed by repentance?

This will not imbolden to time.

Rem. 3.7.8

A. No, no more then the affurance of faluation, or any other priviledge or grace of God, but rather bridle them: For this were to fay ineffect, Let vs continue in finne, that grace may abound; or, Let vs giue way to our pleafant and profitable finnes, that God may receiue vs into fauour againe; that the riches of his mercie may be more manifest vntovs: which is not the voyce of the redeemed Ones of the Lord; but rather of the damned, that is, of those who being rejected and left of God, are inftly condemned for their finne. And therefore the Apostle maketh no answer to that question, nor vieth any other confutation of it, but this, Whose damnation is inst: as if he should say, Men that moue fuch questions, and make fuch

fuch objections are, reprobates, and iustly damned of God.

#### CHAP. VII.

Q. VV Hat is the fifth priniledge of the

true Christian?

A. That God hath not onely giuen them gracious helpes, and holy meanes to further them in godlinesse, and in the way to heauen; but withall hee hath giuen them grace to vie the fame meanes holily and aright; for the helpes appointed by God to that end are common to all', and vied by the hypocrite, as well as by the fincere profesior, but not as they ought. Salamon faith of fuch, Wherefore is there a price in the hand of a foole to get wisedome, and he hath not an heart? Prou. 17 16:as ifhe should say, no good means will doe him good, they are all cast

s. Prinilede, Grace and Breng b to vie the meana well,

away vpon him. And why? but because hee hath not an heart to vie them aright. This is a great sinne and an heavy judgement. Matth, 11.22.

Q. What belges bee those you

meane?

what these meanes be. 1. Prayer. 2. Watchfulnesse.

A. Euen the fame which were mentioned before : as first, prayer, whereby wee may come to our God for whatfoeeuer wee neede, and breake our mindes to him, and lay open our griefes before him, & commune familiar with him, as with a friend, Secondly, watch fulnesse ouer our owne hearts and wayes (agreat treasure,) whereby we fee and fhunne Satans fleights, whereby hee deceineth thousands; drawing fome to vncleannesse, some to mispending of the precious time in play and folly, some to hunt after the far and wealth of the world, possessing in the meane rime leane and hunger-starued foules.

foules. Thirdly, the viewing of the day (a sweet liberty,) whereby calling to minde Gods mercies in the things we have done or received, we may be comforted and remembring our finnes and corrections, we may repent, craue pardon, and lie downe in peace; and fo of the rest.

Q. How are these helpes vsed

aright?

A, First and principally when they are vsed in faith ( without which it is impossible to please God, Hebr. 11, 6.) confidence and affurance, that God will mightily bleffe the fame vinto vs, and that wee shall be the better by them. Secondly, when they are vied constantly and continually, and not by fits or flarts. Thirdly, when they are vied with pleasure and delight, as the foode and recreation of our foules, as hath bene shewed before; whereas the most part ving them of custome, and for

2 Viewing of the day.

How thefe believare mel week I In jaith.

2. Conflanily

3. With delight.

4. With rene-

zeale.

6. with vp-

Netelsity of

fashion sake, not looking assuredly to be the better for them, keeping no fet and constant course, and taking no true delight and comfort in them, find them but cold and feeble, yea rather no helpes at al to further godlinesse. Fourthly, when they are vsed with reverence & humilitie, Pfal. 2.10.11. Fifthlie, when they are vsed with feruencie and zeale, James 5.16. Sixtly and lastly, when they be done in vprightnesse and singlenesse of heart, 2. Corin. 1.12. Eph.6.5.

Q. How is this proued?

A. This may be proued, not onelie by that which is faid generally of the property of farth; that without it, it is impossible to please God, Hebrewes 116; but by an instance of the saide seuerall helps, which God hath set downe in the Scripture: as the Word preached, being the power of GOD vnto saluation,

Rom.

Rom. 1.16 yet the same Aposele saith, it did not profit a number, because it was not mingled with faith, Heb. 2. And touching praier (another singular helpe) the Apostle sames saith, Let not him that doubteth or wavereth thinke that he shall receive anie thing, or be any way surthered or helped thereby, fames 1.5. The like may bee said of all the rest.

Q. How appeareth it that true Christians do rethe meanes appointed of God, in this right and holy manner.

An. Because else they were not true Christians, seeing men are made and become the sons of God, by beleeuing in Iesus Christ, Iohn 1,12; but the question being onelie of such, it is euident by many places of holy Scripture, that this priviledge belongeth to them. The Lord (saith the Prophet) is neare to all them that call upon him in C c 5 faith,

Onely true beleeners re the meanes aright. faith, Pfalm. 145,18. And the postle faith, that to true beleeners ( for of fuch hee meaneth) God giveth liberally al good things Without upbrayding or casting them in the teeth, lames 1.6. And the blinde man faith (after the eyes of his mind were enlightened, as well as the eeys of his body ) that if any man feare God, and bee a worshipper of him, God will heare his praiers; which is also proued by fundry examples, Joh. 9.31.

## CHAP. VIII.

Hat is the fixib Christians?

A. The fixth priviledge is, that where prosperitie is a flippery path; and pleafures riches, honours, &c. deceive many, yea cuen those that be lawfull, stealing away their hearts from the

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6. Primledge recof profperity well.

love of God, to the love of the world; the Lord in his abundant mercy doth to direct his beloved once, that either they are not taken with these snares, and caught with these baites; or if they be, they are delivered, before they proove a bane and deadly porson water them.

Q. How may that bee prosit=

neda

A. Not onely by the promifes of God, affiring vs that all things shall worke together for the best to them that love God. Rom. 8, 28, but also by cleare and evident examples, Moses a man greatly beloved of God endued with excellent gifts, and placed in great dignitie, hath this testimony, that he was the most meeke and patient man in all the earth, Num. 12.3. David a man according to Gods owne mind, being advanced from the sheep-fold, to the Sceptor; honoured with many rare gifts,

Proned,

and glorious victories, professeth (& that no doubt the Spirit of God bearing witnesse with his spirit, that hee lied not) to the Lord, that his heart is not haughty, nor his eies lostie, Psal. 131.1. The like may be said of soseph, Daniel, Mordecai, and divers others; whom no prosperity could move to forget themselves, nor the afflictions of their brethren. Genesis 45. Dan. 1.9. Iob 31.24.

Qu. How, or by what meanes doth God worke this in his chil.

dren?

More God workes in themAn. First, by his word and Spirit, imprinting in their harts a contempt of the world, a contentation in their estate, a moderation and sobriety in all awfull profits and pleasures, and (which is the ground of all) an assured faith and expectation of the glory that is to come, Hebr. 13,14.Rom.8.18.Secondly, by experience, teaching them by

the same Spirit to lay to heart, and apply to themselues the daily changes of all things and persons under the Sunne, Pfal. 39.9; and 102.26. and 103.15 1. Pet. 1.21.

Q. Why doe some that are religious, enioy this priviledge so

Nenderly?

A. First, because they prize it not as they fhould. Secondly, because they are content to bee farryen by custome and example of worldlings, rather rhen by conscience and rule of Gods Word, and the directions fet downe therein. And whereas Popish dreames and fantasies haue so enchanted great perfons, that they have withdrawne themselucs from their great pompe, into Abbeyes and Nunneries, for the deceiveable hope of holinesse and falnation; the right taste of the Word of truth will not mooue these, to renounce dangerous and

and vnlawfull liberties.

## CHAP. XI.

Q. VV Hat is the senemb

Christians ?

7. Primiledge well to beare affliction.

A. The seuenth privilede is about afflictions, concerning which, God sheweth his such grace and fauour, that either they bee freed from such trou bles and vexations as befall a. ther men, or elfe they be happily deligered out of them; or if neither of these, yet they profit fit exceedingly by them, and haue alwaies a happy iffue.

Q. How proone you the first branch of this priviledge; that the godly are free from many troubles, which light upon the wicked and

vareformed?

A. First by expresse words of Scripture, as where it is fayd, Many forrowes Shall come 19 the

Wicked,

Proned.

wicked, but he that truffeth in the Lord, mercy shall compasse him, Pfal, 32, 10. with a number of the like places both in the olde and new Testament. Secondlie, by good reason grounded vpon the Scripture: for feeing the greatest troubles and foreit punishments that befall any, are brought vpon them by their An, as Ieremy faith, Lam. 3.39. How can hee whose heart is flenfed, who endeauoureth to keepe a good conscience in all things, who vieth the meanes which GOD hath appointed to vphold him, and that in faith, with diligence, constancy, and delight; how can he (I fay) lyc open to these plagues and calamities that the other doth? who is a stranger to this course, and by his wicked finnes doth purchase to himselfe the reward of iniquitie; whereas the righteous both pleaseth God by his faith and obedience, and by his wife

wise and dutiful behauiour procureth much fauour, and auoideth much blame and punishment amongst men.

Q What is the reason, that Gods children enioy this priniledge (for the most part ) in so smal

measure?

Way this fo little enione ! Many bring afflictions on themselues.

A. Because they draw many afflictions vpon themselues through their owne default, and trouble themselues (as I mar (ay) when God would not trou ble them. And this they doe, partly by mistaking of those Scriptures, which fay, We mult enter into the kingdome of heauen by many tribulations, 2.Tim. 3.12.and the like: wherupon they conclude, that they must needes smart and bee afflicted as often as they are, and as many waies as any other; wheras indeed they might avoid many troubles and dangers, by taking heede to their hearts and lues, according to the Word.

Pro.4.22. Pfa. 119.9.

O.Wher-

Q. Wherefore doe they so feldome (nioy this priviledge?

A. The chiefe hinderance then is in their owne carriage and behauiour, because being otherwise honest Christians, and men that deferue to be well thought of for divers causes, yet refusing in some particular things to bee directed aright they give way to their owne folly, floth, fecurity, carnall and unbridled affections; abuse their Christian liberty, mispend their precious time in idle company, vaine pastime, foolish iesting:by which (and the like) they make their lives vnfauourie and vnpleasant (for such sweete meate will have fowre fauce,) & bring many both inward and outward troubles vpon them.

Q. What be those?

A. The inward are fecret accusations and checkes of conscience, horrour and seare of death, and of the day of judgement

Another reason.

Gine way to tentation.

Inward troubles.

Outward.

ment, quenching of the spirit of God, vaquietnesse and vexation of mind, & c. The outward are shame, suits of law, pouerty, debt, imprisonment, losses, ill report, brawles, quarels, &c: which their owne consciences must needs tel them they might haue avoided, if they would have bin directed in that course which the Word of God dothperscribe, and which the Lord hath called them vnto.

Q. Donot many troubles befall them, who keepe the meft warron watch our their wates?

Bell bane their tren. tles by their emue flips.

A. Yes, though nothing fo often, yet sometimes, because, first, the most vigilant do somtimes sleepe, and slippe into fome finne, either of omillion, or commission; whereby they bring much woe and trouble vpon themselues; as Danid, Pe. ter, and many others have done, and as divers daily do. Second-Gods trials. ly fometimes the Lord will try their

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ue

their faith, patience, and obedience, by bringing inward tentations, and outward troubles upon them, as he dealt with Abraham, Ioseph, Iob, &c. which cannot for the present time bee ioyous to flesh and blood, but rather grieuous, as the Apostle saith, Heb. 12.

## CHAP. X.

Q. W Hat say you to the scenath presided as?

A.Isay that godly men may affore themselves, that the Lord both can deliver them out of all their troubles by his mightie power, and that of his free facuour and mercy he will assuredly doe it; and that at such time and season, by such meanes and instruments, and in such measured manner, as in his heavenly wisedome and fatherly good-

Grd will debuce bim in time. Pla. 34.19. goodnesse hee shall see it most meete for the aduancement of his owne honour, and the surtherance of our saluation.

Q. How can you prove this?
A. First, by testimonies of

Scripture: Salomon saith, The righteous escapeth out of crouble, and the wicked shall come into his stead, Pronerb. 118 For (as hee saith elsewhere) Though a inst

man fall (namely into trouble and affliction) seventimes, that is, very often, yet he rifeth again:

but the wicked fall into mischiefe, Prouer. 24.16. Secondly, by examples both in particular per-

fons, as of loseph, Genes. 41.14. Daeid, 1. Sam. 23.27.28. Mordecai, Dan 6.22. Peter, Act. 12.

7.and of whole Churches, Exod 14.24 Heft. 8.16. Pfalm. 124.1 and 126.1.

Q Hane the faithfull now any juch particular promise and assurance to bee delinered out of

trouble, as they had?

A. They

Promed.

A. They have not fuch particular promifes and affurances. asmany of them had, (though not alwaies, as weemay fee in. Dauid, 2. Sam. 1 5.25.) yet wee have that which is fufficient. For first, if our troubles be spirituall and inward ( as finnes and corruptions, ) God hath given vs a promise that hee will give vs grace (vfing the means) to mortifie them. And if wee doe not fubdue the fame in fuch manner and measure as wee would, yet his grace is fufficient for vs, and the best of our fathers had no more, 2. Cor. 12.9. lames 4.6. Secondly, if they bee outward troubles, as pouertie, ficknesse, &c, hee hath promised that if it be expedient, hee will pull vs 1. Cor.10. out of them; and how soeuer hee 18. deale, hee will doe that which shall be best for vs, Rom. 8.28.

We have no particular promifes, yet sufficient.

CHAP.

#### CHAP. XI.

2. VV Hat say you to the third branch of the seventh priviledge touching afflictions?

A. That the true beleener shall not onely be freed from many troubles, which the other by their misgouernment fall into; and delinered out of many, which the vnbeleeuers shall perish in : but also (which is the chiefe of all) he shall patiently and contentedly vndergo them; and reape great good, and be made much the better by them; whereas the vngodly taketh great hurt, and is made much the worse by his afflictions.

Fathfull Mall profit by aft ittions Proned.

Proued.

Q. How doe you proue this? A. By the confellions of the Saints themfelues; asof David who faith, that before he was afflicted be went aftray, but now he

had.

had learned to keepe the Word of God: And a little after, It is good for me (faith he) that I have beno afflicted, that I may learnethy statutes, Psalme 1 19.67.71. The same is testified of Manasses, that when he was schooled by affliction, then he knew that the Lordwas God. 2. Chron, 33.13. And Paul prayeth, that he may not reioyce in any outward thing, but in his troubles and afflictions, which he sustained for the Gospell, Gal. 6.14.

Q. How do the Saints of God come by Wisedome, not onely patiently to beare, but also to profite by their afflictions and trou-

bles?

A. This grace is obtained of God (from whom cometh c-

nery good gift, and perfect giuing, lam. 1.17.) First, by hearticand faithfull prayer, as the same Apostle saith, If any want wiscome ( to beare his assictions joyfully and chearfully

fir by afleti-

as he ought,) let him aske it of God, who gives to all men liberall, and vpbraideth no man, but let him aske in faith, Iam. 1. 5.6. Secondly, by a due confideration of the end, fruite, and vie of afflictions.

Q. What are those?

8. Ends of

A. They bee many , as may appeare both by the former Scriptures, and alloby divers other. First, to stay them from wandring, and to bring them backe into the way of faluation that have wandred, and to make them teachable schollars in the schoole of God, as they did Danid, Pfalme 119.67.71. 2. Cor. 1.10. Secondly, to make them know God, and themfelies as they did Manasses, 2. Chron. 33.13. Thirdly, hereby they have experience of Gods gracious hand in delinering them, Pfalme 34. 17. 19. Fourthly, they have the proofe of their owne faith and patience.

ence, which worketh wonderfull comfort, Rom 5.4.5. Iam.t . 3. Fifthly, hereby they are kept from being condemned with the world, 1. Corinth. 11.31.32 Sixthly, it is the furnance of the foule to purge out the filthie drosse of prophanenesse & infidelity, 1. Per. 15. And (as muftard laid vpon the breast) to weane our childish affections from the love of the world, Pfal. 131,2.andas fope to skowre the conscience, Dan. 1 2.10. Seuenthly, it is an argument of Gods love, and our election. Eightly and lastly, it maketh vs partakers of his holinesse, and bringeth forth the quiet fruit of righteousnes, Heb. 1 2.8.9.

Heb 12,6.8.

## CHAP. XII.

Q. V Hat say you to the eighth priviledge, of growing in grace?

Dd A. That

8 Growing

A. That God will gine to his children (being carefull and constant in the vie of good meanes) fuch an increase of all spirituall graces, as at the first they would not have thought: as namely, First, sounder vnderstanding of his will. Secondly, more perfect hatred of that which is euill, and more feruent love of that which is good. Thirdly, greater affurance of faith and strength of hope. Thirdly, more patience under the crosse. Fifthly, hee giueth them also better government ouer their hearts and affections and confequently ouer their owne speeches and actions with more moderation in the vie of their lawfull liberties. Sixthly, more inlargement in prayer, and win meditation, confidence,&c.

Proued.

Q. How is this proned?

A. By plaine texts of Scripture; as where the Prophet

faith.

faith, ( speaking of Gods children) They shall bring forth fruit in their age; they shall beefat and flourishing, Pfaline 92.14. And our Saniour Christ faith, Herein is my Father glorified, that you bring forth fruit. Iohn 1 5.8. And Paul prayeth for the Collossians, That they might be fild with the knowledge of Gods Willin all wiscome and spirituall understanding, and that they might walke Worthy of the Lord, being fraitful in all good, and increasing in the knowledge of God, Col 1.9.10. 11. To the same purpose hee praiseth God for the Thessalonians, Because their faith did grow exceedingly, and the love of enery one of them towards another did abound.

Q. Howelse is this proved?

1,

A. It is further proued by examples: Moses was fearefull at the first, Exod. 4.11; but afterwards hee received strength to looke Pharuoh in the face,

Dd 2 and

1.7hef.1.3.

Other proofs by example.

Ioh, 1.50.

and to doe his message boldly, Exodus 10.17. Nathanael beleeued at the first, yet he is promised that hee shall see greater things.

Q. How is it else proued?

Other proofes

.2.

Ela.5.11.2. Ioh.15.1.

1.Co.3.1.2. Heb.5.12.

A. Finally, the truth of this may appeare by those speeches, which are vsed in describing of the children of God; as when the Lord is compared to an hufband-man, the Church to an Orchard, the faithfull to young plants, whose nature is to spread and shoot out their branches. and bring forth fruite, Pfal. 92. To the same purpose Christians are called, first, babes, and such as have need of milke; and then strong men; which argueth an increase and growth of grace, Hereunto may be added that golden sentence and comfortable promise of our Sauiour Christ: To every one that hath shall be given, and he shall have abundance, Mat. 25.29. Q. What

Q What shall they doe that want preaching, or be seldome and

Renderly taught?

A. They are earnesly to feeke by all honest and lawfull meanes after a better ministery, in the meane time they must endeanour to goe forward, and grow in grace as they can, though they cannot attaine to that which others may, who haue greater meanes; for where much is given, much will be required; and where little isgiuen, the leffe is looked for.

Such as want miniftery.

Luc. 12. 41.

#### CHAP. XIII.

VHat is the ninth priniledge of a Christian?

A. The ninth priviledge of a true Christian is perseuerance in a good and holy course; for notwithstanding he meet with many troubles and tentations,

Dd 3 which

9. Prinkledge persenerance.

race.

A. The Apostle saith, Hee Which began this good Worke, Will alfo fini (h and make an end of it, Pailipp. 1.6. And Christ laith, that this is the Fathers Will Who bath feat him, that of all which he hath ginen him bee fould lofe nothing but should raise it up againe at the last day, John 6. 39. and 10.28, And the Apostle saith, I write to you that beleeve, that you may know that you have eternall life. Therefore wee are not to doubt of this priniledge.

Q. What fruit commeth by the knowledge hereof?

A. The knowledge of this priviledge is a treasure invalu-

able

Prouch.

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1.Ioh, 5.12

Fruit .

able, as they can be tell who have felt the smart of the want thereof; for it gladdeth the heart more then Gold: neither will it suffer them to waxe slothfull, worldly idle, vaine, or any way wearie of the Lords yoke, knowing assuredly that the Lord will assist them to the end.

Q. Do Gods chi drenelwates die in peace?

A. The Prophet faith, Marke the end of the right cous, and you hall feethat the end of that man is peace; Pfal. 37.37. Yea Balaam the false Prophet doth by his vaine wish acknowledge as much, Numb. 23. 10; yet wee must not curiously judge of the outward maner of their death: for somerimes the deare fernants of God by the violence of their bodily ficknesse, or by the tentation of the diuell, may die as men forfaken of God, vttering some words vabelee-Dd 4 ming

Sometimes godly die in sensation.

mingtheir holy profession: but this marke remaineth fure, The Lord knoweth who are his, immediatly and by himselfe; and wee know it mediately by their constant profession and departing from iniquitie in their life. and not by some violent pangues and passions, wresting from them some disordered speeches at their death, 2. Tim. 2.19. And if the deare children of God in their best health, may be drawne to speake or doe that which they would not, and whereof they may fay, It is no more I that doe it, but sinne that dwelleth in mee; how much more may this befall a true Christian in the extremitie of sicknes and pangues of death, Rom. 7.20 ?

Q. Is not the feare of perfecution and bodily torments, enough to terrifie the children of God from persisting in a good course?

A. No, if they consider throughly of these and the like Scrip-

Feare of perfecution

# CAP. . 13 of Christianitie.

Scriptures; Feare not them which kill the body, but are not able to kill the soule; but rather feare him, who is able to cast both body and soule into hell, Luke 1 2 . And againe, They that are With vs, are more then they that are ugainst vs, 2. King 6. And againe, Greater is he that is in vs then he that is in the world, 1. Iohn 4. Likewife, 1. Cor. 10.13. & that which is writte, Ro. 8.18,2, Cor 4.13. Further, if wee marke the examples of Christ, & ofhis Apoffles & other Martyrs. He. 12 1.&c.1.Cor. 48.2.Cor, 6.7.He. 11.96. Thirdly and lastly, if we consider what a poore life this is, and what an exchange wee shall make, Mark. 10.29.1. Cor 15.19,2.Cor.4.17.

Q. How shall wee nourish the daily hope of this perfenerance?

A. By keeping vs in a willingnes to die, which will make vs more fit to line. Secondly, if we meditate on the vanitie of all

Dd 5 earth

dismay Gods children.

How to nonrish hope of persenerance. Phil. 1.23. Eccle 1.1. Gal. 6.4. Coloff 3.5.

2 Kin. 5.1 3:

earthly things, & set our mindes on those that be heavenly. Thirdly, if we hold fast our reioycing in Christ daily. Fourthly, if we mortisse all sinne, and keepe our selves out of love with it, which is (as it were) to plucke out the sting of sinne. Fifthly, if we inure our selves to beare smaller afflictions, which is a part of the deniall of our selves; for by this meanes wee shall willingly goe under the greater; yea under death it selfe when it commeth.

Q. These are great priviledges which we enjoy here; but bee there not greater laid up for us in the

life to come?

Greater priuiledge in the life to A. Yes verily, for these shall have an end; and therefore it we have not other more lasting and excellent ioyned with the, we were but in a hard case, according to the saying of the Apostle, That if in this life only we had hope in Christ, we were of all

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men the most miserable; but both these being joyned toge. ther, our case is vnmatchable for holinesse and happinesse, vertue and glory.

### CHAP. XIIII.

Q. VV Hat then is the tenth printledge of atrue Christian, tobe perfectiy emoyed in the life to come?

A. It is that absolute, end- to Primilefle, and vnutterable iov, glo-ldeentry and happinesse, prepared of lesse bagg. God from everlasting, for them that love him; whereof we have a beginning or talle in this prefent life, but shall have the full fruition of it hereafter, and that in fuch meafure and manner as noheart of man can conceiue, or any tongue or pen of man vtterand expresse.

Q. How is this estate and priuileage of a Christian described in

2. Cor. 12.

the

Hen beauen is Shadowed.

the holy Scriptures?

A. Because it is such, as no heart can conceive the excellency of it, the holy Ghost like a tender father, applying himfelfe to our weak capacity, doth resemble and set it foorth vnto vs, by comparing it with, & caling it by, the names of fuch things as we molt affect, defire and delight in: fuch as bee, first, pleasure, ioy, mirth, feasting, muficke, beautie,&c. Secondly, riches, treasures, inheritances, possessions, friends, &c. Thirdly, honour, dignity, preferment, kingdomes,&c.

Q. How appeareth this by the

Word of God?

Heavenly ioy and pleasure,

A, First, the pleasure and ioy thereof is set forth, Psal. 16.11 where Dauid saith (turning his speech to God,) At thy right hand are pleasures for enermore. And Matth. 1.11 where Christ saith, that the clest shall sit downe as at a royall feast and banquet, like)

like to that Heft, 1. 3. 4. &c. ) with Abraham, Ifaac, and facob in the kingdome of beauen; where shall be ioy vnipeakable, as may appeare by the contrary, noted verse 12: but especially in the Revelatio, where it is faid, They sung a new song, even the song of Moses and the Lambe, a sono that none could learne, (fuch was the fweetnesse and excellency of it ) but the redeemed of the Lord, Reuel. 5.9. and 1 5.3. and 14.3. And in another place, God will wipe away all teares from their eyes, they fall hunger no more , neither thirft any more; and there shall bee no more death, neither forrow, neither crying, neither shall there bee any more paine, for the first things are past, Reuel. 7.17. & 21.4.

O. How is the honour and riches of this priviledge described?

A. It is called a kingdome, Luke 12.32; an heavenly Kingdome, Matth. 8.10; a Kingdome

Honour and

pre-

prepared for the bieffed of the Lord, Matth. 25.34: a crowne of right eoufne fe, 2. Tim 4.8;4 crowne of life. Iames 1. 12; an inheritance immortall and undefiled, that Withereth not, in beauen, 1. Pet. 5:4: a most excellent and eternall weight of glory, 2. Cor. 4. 17. To the same purpose it is faid, The Saints fall be clothed in white aray, and fit with Christ in his throne, as he fitteth With the Father in his, Reuel 3. 5. And in many other like places which do fufficiently fet forth the riches thereof. For in such an heavenly estate, it. must needes be understood that there is abundance of treasure and all kind of riches.

Q. What other arguments be there to fet forth the excellency of

this priniledge?

A. Diners: first, if the state of the militant Church be fo excellent, that it is better to be one day there, then a thousand elfe-

Where

Excellency of this.

# CAP. 14 of Christianitie.

where; yea, to be a porter there, Plal. 8,4.10. then a prince in the world:how excellent is the state of the Church triumphant in heaven? Secondly, if Peter were fo furprised with a little glimpse of the heavenly glory, that his fenses were euen ouercome, Mat. 17. Luke. 5: and Paul fo rauished with a short relish of the ioyes of the kingdome of heauen; that God was faine to allay the sweetnesse thereof with fuch a fowre fawce: how shall we be overwhelmed with the full fruition of the same, 2. Cor. 12.30? If the word of Godbeing vttered by a fraile and finfull man, be so sweete vnto vs carrying about vs these corruptions: how fweet shall the immediate voyce of Jesus Christ be, when we have laid afide this finiul tabernacle) Fourthly, if it be a great part of our earthly happinesse to dwell for a short time among our parents, kinsfolke

folke, and acquaintance, which are but weake and fraile crearures: what a bleffed condition shall it bee, when wee shall remaine for euer in the city, of the liuing God, the celestiall Ierusalem; and in the company of innumerable Angels, and in the congregation of the first borne which are written in heauen, & with God the Judge of all, and with the spirits of inst and perfect men, and with lefus the mediator of the new Testament? Heb. 12.22,23.24. For if the state of the Chnrch vnder the Gospell bee so glorious in this world, how glorious shall it bee in the world to come? To the same purpose tendeth that speech of the Apostle. 2. Cor. 9. 5. Lastly, the incredible, endleffe & remedileffe torments of the wicked, may make it plaine vnto vs, as one contrary doth another. For when the wicked shall bee at their wits end, smitten

ten with horror, and ouerwhelmed with wofull weeping and gnashing of teeth, being cast into vtter darkenesse, where their worme dieth not, and their fire neuer goeth out, Mat. 8. Mar. 9 even then the faithfull shall enioy this infinite varietie of heavenly & vnspeakable blessings.

Q. What is the vie and benefit

of this priviledge?

A. Very great : for first, this (among and aboue all the rest) makes the Word of God most sweet and precious to vs, Pfal. 19.and 119. Secondly, it worketh a contempt of the world, and of all the pleasures, honours and riches thereof, which are nothing at all to be esteemed in comparison of this, Phil. 3.7.8 &c. Thirdly, it causeth a willingnesse, and an earnest desire (in respect of our selues) to die and to leave the world, and to enioy such a safe and comfortable condition. Fourthly, it stirreth

Ple of this prinsledge.

teth vp a continuall thankefulnesse, and care to walke worthy of God, and of that great glory and happinelle that he hath called vs vinto, and hath prepared for vs. For this will make a godly mind to crie out indeed, What shall I render to the Lord for all his benefits towards mee, Pfalme 116.12? Fifthly, it will bring comfort in affliction, knowing that our crowne shall be increafed: for what maketh the godly many times to faint and morne as men without hope, but that they do not with lefus Christ the author and finisher of their hope, looke to the ioy that is fer before them? which would make them chearfull to endure the croffe, & despisetheshame. Hebr. 12, 2: And with Paul, to resolue and conclude, that the afflictions of this present time are not worthy the glory, that shall be reuealed vnto vs, Rom, 8.18.

THE



## THE SEVENTH BOOKE.

CHAP. I.

Question.



Hat is the sum and drift of this booke.

A. First, to answer the obiections, cauils &

quarrels, that are made against this, or the like Direction to a Christia life; shewing the weaknesse, and insufficiency of them, and that they are but carnall, and the froth of mans braine. Secondly, to meet with such doubts, as may rise (touching the same) in the minds of honest & well disposed Christians.

CHAP.

Answer to canils of bad and doubts of honest men

## CHAP. II.

1. Object.
No neede of
direction:
the Word is
sufficient.
Auswer.

SEeing the Scripture is so plaine, perfect, profitable and sufficient; it might be demanded, what neede any such direction?

\*A. By the same reason it might be demanded, what need there any preaching or catechising; seeing this and the like direction are nothing but a gathering together, and setting in order of those points, that are handled in preaching and catechising for the helping of the memory, and thereby surthering of the Christian life?

2. Obiett.
Publike ministerie is
sufficient.

Q. Why should not people rest in the labours of their Ministers upon the Sabbath, and other daies of the weeke?

A. Because all haue not such Ministers for abilitie and faithfulnesse as were to be desired; and those that are both able &

willing

willing to take paines, must proceed in their teaching as occasion is offered by their text. Besides, all hearers are not fit for private conference, nor any teacher free at all times to confer with every particular member of his slocke. And finally, over and besides the singular benefite, which a Christian shall find by the publike Ministery; his owne experience will teach him, that it is more then necessary that he be not idle and vn-prostable at home.

Q. Is not this too precize and

strift a course?

A. No: if we desire (as the beloned of the Lord) to dwell in safetie under his protection all the day long, Deut. 33.12. And with Dauid, neuer to wander from the commandements of God, Psal.119.10. but that our faith and love may grow exceedingly, 2. Thest 23. But if wee bee content to bee haled this way or that

3.0 sett.

u is too precife.

Answ.

that way, with cares and vexations of the world, and enfiared with earthly pleafures and delights, and vnfetled by the prouocation of enery wicked and vnreasonable person; so as wee can hardly and one quarter of an houre in a day, yea scarce in a weeke, to solace our selues with holy meditation of heauenly things; then no maruell, if we count this too strict and seuere a course.

## CHAP. III.

Hy doe menthinke it veterly unpossible, or at least exceeding inconnenient to observe such a Direction daily?

4. Obiestions, why this course is thought impossible, or inconvenient

A. Because (say they,) first, good men in other ages have not vsed it, except some simple Monkes and Friers. Secondly, to be tied to it every day, were a toyle

toyle intollerable, and a taking away all the delight of a mans life. Thirdly, they aske how a man can goe forward with his businesse, and labour in his worldly calling? Fourthly and lastly (fay they,) this were to bring in Monkery againe.

Q. How shall we answer such

objections?

A, If it were either fo imposfible or inconvenient (as these men imagine,) would Danid (being irectedby the Spirit of God) have pronounced the man bieffed that delighted in the Law of the Lord, and meditated therein day and night, Pfal. 1 ? and haue professed that it was his meditation continually, Pfalm. 119,97. having to many weightie marters to busie himselfe withall? And why doth the Lord by his holy Apostle will men to give all deligence thereunto? 2. Pet. I. 5. Would God (who tels vs that his yoke is easie and his burthen light)

Answer.
This is possible and connentent.

light) impose that vpon vs, which were either vnlawfull, intollerable, or inconvenient?

## CHAP. IIII.

LHOw do you further miswere them which say, it is toylsome and incomment, taking away all pleasure from men?

This brings comfors.

A. I fay, first, that there is no pleasure nor comfort in the worldlike to it, or to be compared with it. And Danid often professed the incomparable fweetnesse he found in this meditation, Pfalme 19.10. In one place hee faith, I have found as great pleasure in thy testimonies, as in all manner of riches : and it was Christ bis meate to doe the will of him that sent him, and sinish his worke, John 4.34. So ought it to be the chiefe delight and comfort of enery true Christian, stian, to bee doing the will of God, both in private and publike, alone and in company. Finally, as it is the pastime of fooles Pro. 20,23. to do wickedly, or to abuse their lawfull libertie; so it is a delight of the godly-wife to doe well; not onely abstaining from groffeeuils, but also bridling and moderating their lawfull delights.

Q. Will not this hinder mens labour, and make them neglect their callings, and so bring powerty

vpon them and theirs ?

A. No but rather the contraries for godlinesse hath the promises both of this life, and that which is to come. And to them that first feeke the Kingdome of God and his righteousnesse, other things shall bee adminifred in competent measure, Matth.6.33. They were wont; to fay in time of Popery, that meate and Masse hinders no mans thrifr; meaning thereby. that the service of God did no

This furthersour lawfalllas bours in our callings.

1.Tim. 43.

more i

L1 B.7

Indg.17.13.

more hinder a mans thriuing in his worldly calling, then the meate which he did eate, which maketh a man more able and fit to worke. Had they this opinion of their idolatrous. Maffe, that it furthered them in all their affaires, and brought a bleffing upon all their labours: and shall wee thinke so basely of the true feruice of God, which being the guide and companion of all honest paines and diligence, is the onely way to thriue and prosper in the world?

Whercunto may they bee copared, that go about their earth ly affaires, before they have seasoned their hearts with heavenly

exercises of prayer?

They thrive not best in their labors who pray not before. A. As hee riddeth not most worke, who goeth about his world businesse most early, and tarrieth latest and longest at it, if the instruments which hee should vse in the performance thereof be blunt and dul, and

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and out of frame, but doth both wearie himselse, and marre the worke that hee taketh in hand: so he prospereth not best in the world that goeth about his earthly calling, before hee hath seasoned his heart with holy meditation and inuocation of the name of God.

## CHAP. V.

Q. VI Ill not the observing of such a direction daily, breake off all societie among men, and make our

life mope th and monke (b?

A. Indeed it will breake off ill customes, cut off vngodly fellowships, and root out prophane and dissolute merriments and meeting, at lauernes, and Ale-houses, Stage-playes, Maygames, and the like; which bad meetings (as they are commonly vsed) the soolish and igno

This course is a further ver of fellewship.

rant world calleth good fellowship, but they ought to have bin left and cast off long agoe, howsoeuer vaine men count it a ftrange thing: otherwise the following of fuch a direction daily, will both greatly helpe a man in the choyce of his company, and also in his wife, comfortable, and profitable cariage in the fame; elie how could Dauid (being but a yong man) by his meditation in keeping of the law & testimonies of the Lord, haue beene more wife then his politicke enemies, and had more understanding then his teachers and ancients? Pfal. 119.97.

Q. What shall wee answer to them, who say it will bring in

Monkerie again?

A. We may answere, that there is no colour of truth in that which they say; for what is more contrary to Monkerie and all Popery, then to worship God in spirit and truth; as wee

arc

This is farre from Monkerie.

Ioh.4.24.

CAP.6.

are taught in this daily direction? one branch whereof is, to teach vs how to behaue and carrie our selues in company. Danid professeth to bee a good fellow or companion with alimen that feared God. As for fuch obiections, it is hard to fav whether the popish Monkes in their hypocrifie, superstrion, and false worship of God, were greater finners, then prophane persons who worship not God at at all, except it bee to fatisfie the law, or to ferue their owne turne.

Pfal. 119. 63.

## CHAP. VI.

2. But how shall men be able practife of such a daily Direction?

A. For the attaining of this abilitie, three things are requifite: first, a willing minde, and earnest desire to attaine vnto it,

Him to bee able to line shus. I . A willing mind.

2. Cor. 8.11 Ee 3

2 Rolling A th.

mlat.7,13.

Pro 22,23.

2.The great Rain beriby. 1.Tim.4.8. 8 6.6.

How wifely to do eurey thing in Lis time ...

Iam 1.5.

proceeding from a due confideration of the vnfetlednesse of our lines, and vnfitnesse that is in vs to performe good duties. Secondly, a striuing against floth and vntowardnesse that hangeth in our members, making vs as vnwilling to euerie good dutie, as if there were for many Lyons in the way; with a calling-backe, bridling and restraining of our earthly affections from nestling in any thing herebelow. Thirdly, the perswasion, that the fruit which we shall reape by this course will be farre greater then the paines that we take therein; which wil also arme vs against mocks and reproches, and all other discouragements.

Q. What shall wee doe, when wee are letted by our worke, or by the Princes businesse, or such like?

A.In this case, first, we must pray to God to giue vs wife-

dome

dome to doe eucrie dutie in due time. Secondly, if the workes be ordinarie, and such as may bee soreseene, wee are to lay for it, that cuerie dutie may have his due place, in giving to God that which is Gods, and to Cefar that which is Cafars. Thirdly, if any thing fall out extraordina-

any thing fall out extraordinarily, which cannot be deferred without finne; in this case the

lesser dutie must bee preferred before the greater, and the greater must be performed after the lesser duty; which lesser dutie in

respect of the circumstance of the time, is made the greater, after a fort. For example: a man going to pray with his family at

his wonted time, word is instantly brought him that his child is fallen into the water, or that his neighbours house is set

on fire, &c. Here he is bound in the first place to fane his childe, and helpe his neighbour, which

are duties of loue, before the o-Ee 4 ther, Mar. 22.21,

Gen 37.32.

ther, which are duties of religion.

#### CHAP. VII.

Q. Is not our owne distempered bart the chiefe discourage. ment and let to hinder vs from a

Christian course?

Many dif. courtee-W:en!s 1. 6biefes ourcorrapt bearts.

A. Yes verily, as hath beene often faid & shewed : for hence it is, that so few do give themfelues to any such direction, as throughout the day to make most account of the life to come and to have heavenly mindes; and at times, and in all their affaires to occupy their hearts, defires and thoughts about fuch things, asmay most estrange the from the earth, and bring them in love with heaven & heavenly things.

Q. What bee the discourage. ments ( besides that which hath beene said before, ) that a distem-

pered heart taketh hold of, and

stumbleth at ?

A. Diuers: as first, the fewnesse and small number of them that follow this course. Secondly, the scorne, contempt, and trouble that fuch are subject vnto and do meet withall, who do followit; although they line no otherwise then according to the doctrine taught in the publike affemblies: which ought to be fo farre from hindring and difcouraging any man, that the same should rather further and quicken him in the race of Chri-Hianity, confidering what is faid, Matth. 7.13. Luk. 13.24. Iob. 6. 33; and in a number of places befides.

Q. May not a man scrue God as well, though he follow not this

direction ?

A. Though the substance of this direction be such, as no man can serue God well, except they follow it; yet for the forme Ee 5 and

1. That for few follow this course. 2. Troubles arise by st. and manner, if any man know a better and fitter, let him vie it. Onely let him so walke, that he may have found peace to Godward; and take heed that he deceive not his owne heart, which is deepe and deceitfull abone measure, Ier. 17.9.

Q. Will not the most reiest this counsell, and others take little good by it; though in outward shew therenay seeme to goe before

others?

Most will reiest this. Mat 7.13.

M. Yes no doubt: for the most doe runne the broade way, and enter in at the wide gate; and many, who have a forme of godlinesse, deny the power thereof. Yet wisedome is instified of all her children: and they who be the Lords will receive counsell, and take light by the faithfull labours of the Lords servants. And if the whole bee more then they can at first be brought vnto, yet they will take in hand some part, till the Lord shall leade

True godly will foll ow it fo farre as they fee it needfull.

leade them further.

### CHAP. VIII.

Q. WHat shall they doe, that cannot reade? A. They are like

to fare the worse for want of that abilitie; therefore let them learne if they be capable; if they be not, let them vse the more diligence in praying, hearing the Word preached; and godly Bookes read by others

Q. What if they have not the

of prayer by heart (in respect of the shortnesse) fit for their memories; and in respect of the matter, fit for their estate and condition, altering the same as occasion shall be given.

Q. Is not this a hard saying, that we must serve Godail the day long? Such as canwhat they are to do.

sub de can.
not consesue
a proyer,
letene fane
fit prayer.
Remease.

Math 11. 28, 29, 30.

A. It is hard indeed to flesh but not to them that know it to be the Lords yoke, which is easie; and his burthen which is light: And who do also remember, that as one dead flie doth corrupt the syntment of the Apothecary; So one euill, given way vnto, doth binder a mans peace with God; and as a little leaven doth fowre the whole lumpe, so one corruption bearing fway doth defile the whole life. And feeing a good conscience is a continual feast: why should any thinke it a fore matter to be tyed to keepe a good conscience al the day long?

Ecclef.FI.T.

Prou.15.15

#### CHAP. IX.

I Snot this direction rather for Ministers & scholers, who having nothing else to trouble themselves withall, but to follow their studies, do yet find it a hard thing to attaine unto?

A. This

A. This is a great objection with many, who thinke it no equitie to require that at the hands of husband men, tradefmen, merchants, lawyers, &c. which Ministers and students in Divinitie ( who have farre fewer lets & discouragements, their lining being prouided to their hand, and also greater helpes) do rarely performe. To whom it may be answered, that as they have in some respect fewer lets and more freedome to holy duties then other men; fothey have more spirituall exercises to performe ( especially if they be Ministers,) as watching ouer their flocks, preaching, exhorting, rebuking, &c; besides enen the fame duties, which are common with them and others. are to be more throughly performed by them, according to thegaeater measure of graces and gifts, which they have receined fro God. Finally, though they

This be.
longs not
onely to Misuffers and
Students

they have vsually fewer outward troubles, yet they have more inward tentations then other men; Satan desiring to sift and winnow them, as hee did Peter, Luke 22.31.

C. May it not be doubted, that the Writer of this booke hath wished better to others, then hee

can follow himselfe?

If the teacher follow not this, ye: must the bearer.

A. Admit it were fo, yet he deserueth thanks for the labour of his lone in their behalfe. Men do not reiect a whetstone, being a blunt thing it selfe, because it ferueth to sharpen the hard iron Besides, by this reason Satan might harden our hearts against any Preacher ( as doubtleffe he doth the hearts of a great number, ) faying, Tush, he teacheth more then hee followeth, and persivades others to that which he practifeth not himselfe. Our Saujour Christ objecteth this against the Scribes & Pharisies; and yet he exhorteth the people

Mat.23.3.

to obey their doctrine.

Q. But have not some mensuch busie callings ( as Magistrates, Souldiers in time of warre, Daylabourers, &c. ) that it is not posfible for them to follow any such direction?

A. No particular calling is No calling of fuch importance, that it may make vs forget our generall calling of Christianity: in comparison whereof all other callings are but base and of small account; and therefore we must neuer be fo addicted to the feruice of any mortall man, or drowned in any worldly matter, as to forget and neglect the feruice of the Immortall and euerliuing God: especially vpon the Sabboth day; howfoeuer vpontlie working dayes, many may be fo preffed, either by authoritie of others ruling ouer them, or their owne necellities prelling them, that except they bee verie carefull in redeeming

Should hinder our ferning of God.

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Ephel. 5.16.

the feafon, they shal hardly have time from their necelfary foode and fleepe, to offer vp any competent facrifice of morning and euening prayer to God Besides for the Sabbath dayes, sometimes mercy is to be preferred before facrifice: neither is authoritie (though it be abused) to be refilted rudely and vndutifully, but maisters and other superiors wonne (if it may be) by fubmission & dutifull speech and behaviour; else wee are to expect till God by fome good and lawfull meanes doe fet vs free.

#### CHAP, X.

Q. VV Hat say you for a conclusion of this booke?

A. I fay to the godly, let them beware that they neither leave off, nor waxe flucke and cold

Conclusion
what the
godly must

cold in the good course they haue begun; and if by their ownecorruption, or by the difcouragements, reproches and iniuries of others they have fainted or fallen away, Let them remember from whence they are fallen; Or elfe God Will come against them shortly, &c. Renela-11077.2.4.

Q. What say you to the god-

A. I say to them with Salo\_ mon, O ye fooles, how long will ye love foolifine se; & ye scorners de\_ light in secrning, and ye unwise hate Wisdome, &c. Pro. 1. 28? And againe, Because when I called vpon you, ye would not beare: yes shall cry and not be heard, Saiththe Lord; yea, you shall roare for angnish of mind, and cry out to the dumbe creatures, saying, O ye Hos 10.8. mountaines fall upon us; hide and Luke 23.30 coner vs, O ye hilles, fro the fearfull wrath of the Lord! Finally, I fay to fuch with Peter, That if the

Admoui. tion to the godleffe.

Reuc. 6,16.

Lord, when his last day commeth. For that faith, hope, patience &c, will vphold and guide

him at his death; which was the staffe and stay of his life. And therefore as Balaam that mercenary Prophet, out of a slauish feare pray ed (or rather vainly wished saying:) Lat me die the

death

2. Pet. 5.

Jud. I.

death of the righteous, and let my last end be like his, Num. 23.10 folet every true feruant of God, out of a sonne-like affection heartily pray, Grant Lord that I may line the life of the righteous : For then I know my last end shall be like to this.

#### CHAP. XI.

Q. Notwithstanding it bath beene truly said, that an boly and happie life bringeth an answerable death; & that it hath beene hewed in the former booke, that it is one of the priviledges of 6. Booke. a tenebeleener, to have assurance that shall both line and die Well: yet because flesh is fraile, and Satan is most busis with many upon their sickebeds, to distract their minds, weaken their faith, and eclips their comforts, With feare of death and other temptations; I pray you what directions are Christrans

Chap: 4.

doth feaze vpon vs. Moreover, this boly preparation will no way hinder a mans health, or haften his death, but make him (if it please God he recouer) fit to live more holily and happily all his life after. And therefore it shall bee great wisedome for men to take the very first arrest and immons by ficknesse to be a meffenger of death, fent from him who is Lord both of death and life; and not (like Afa) to 2. Chron fend to Phisitians, to rely vpon them, and feed themselves with vncertaine hope of recoverie of health.

16,12,

Q. Is it a sinne to send presently to Phisitians?

A. No : especially in some diseases, which by reason of the danger and extremitie of them admit no delay : yet care must be had that the heavenly Philitian bee first sought vnto (as time will give leave,) and chiefly relyed vpon.

Q. What

Q. What is to bee done in the next place?

A. Secondly, men are to return their faith, repentance & coue. nant with God, and to enter (as they shall be able) into a serious and earnest examination of their owne hearts and lives, and to be heartily displeased with themfelues for fuch finnes as by a diligent fearch they have found out : and so indge themselues by confession, accusation and complaint, that they may not bee judged of the Lord, but obtaine pardon at his hands, who is readie to refresh them with the wine and oyle of mercy, and louing kindnesse powred into the wounds of their afflicted and perplexed foules. For mens hearts being thus broken with relenting and abasing of themfelues, they are brought into

good forwardnesse towards the kingdome of heauen. Thus good King Ezekiah, perswa-

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Pro.28.13 Hofh.14.2. 1,Co.11.31 be

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ding himselfe vpon the words of the Prophet, that his ficknesse was vnto death, humbled his foule; and praying to God with teares and weeping, obtained fauour and mercy at his hands, 2. Kin, 20, 1, 2, 3. &c. And here they must remember, that ordinarily when God afflicteth men with sickenesse, hee is offended with them for their finne, Pfalm 107.17. Lam. 3.39. though hee correct them not as a Judge in anger, ler. 10.24: yet as a father in displeasure, Num. 12.14; and thereupon examine themselues vpontheir beds, Pfalme 4.4. fearching out the master sinne that they have chiefly ferued & lien longest in, and that hath principally ruled and reigned in their mortallbodies. Rom. 6.12, and accordingly humble and abhorre themselues, and repent (with Iob) in dust and ashes, fob 42.6. For if this ought to bee done to a mortal man here vpon earth, earth, Eccles. 10.4: how much more to the Maiestie of God that is in heaven? Num. 12.14 who as he excelleth man infinitly in maiestie and greatnesse, so he doth also in mercy and goodnesse; as is linely set forth by our Sauious Christ, Mat. 18.27.28 and Luke 15.20. and in sundry other places of the holy Scripture, which in this case the assistant of the person may thinke upon with unspeakeable comfort.

Q- What bee things that doe most perplexe and trouble men ap.

pontheir sicke beds?

A. They be divers; the most vsuall and common are these: First, bodily paine, causing impatiency. Secondly, some wrong which they have done to others, by word or deede, which oftentimes troubleth the conscience, as like wrongs which others have done. Thirdly, the want of making a Will, and setling their outward estate. Fourthly, seare

ofdeath (as least) a great lothnesse and vnwillingnesse to die, and to forgoe the commodities and comforts of this life. The fifth and last ( which pierceth most deeply) is, doubting of their faluation, and of the fauour of God, and of the forgiuenesse of their finnes; which causeth them to feare, not onely to bee thut out of heaven, but to bee damned and cast into hell, and there to be tormented with the diuell and his Angels without ease and without end.

Q. How may men helpe themselues to beare their bodity paines

with patience?

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A. For this purpose they must consider, first, the fruit of affliction (and namely of fickenesse) which it brings to the foule: for first, it keepes from straying and wandring from Cod: Secondly, yea it keepes from hell; and eternall condemnation, 1. Cor. 11.32. Thirdly, Ff

Pfal.119.67

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it weanes vs from the love of the world, as mustard weaneth the child fro the breast. Fourthly, bodily ficknesse drives the faithfull to Christ the Phisitian of the foule. Matt. 8.2. Fifthly. it purgeth vs from vaine and idle thoughts and lusts, as fire purgeth the droffe from the mettall, I. Pet. I. 7. Sixthly, it workes a Sympathie and fellow feeling of the afflictions of our brethren, Heb. 4. 15; with many other fruits which the faithfull reape by bodily paine and ficknesse, as they doe by the rest of their afflictions. Secondly, let them confider that the things they fuffer are nothing in comparison of the things which Christ endured for them, especially in the garden, and vpon'the croile, Matth. 26. and 27. nor worthy to be compared with the glory that shall bee reuealed in vs, Rom. 8, 18, nor answerable to one of the least of those inguinnumerable finnes, which have bene committed by vs, Rom.6. 23. Gal. 3.10. Thirdly, let them confider that other true beleeuers(better then they)haue had as great bodily paines as themselves, and borne them patiently;as Danid Pfalme 38. 1.2.&c. Ezechias, Efay 38.21. lob cap. 2.7. And how many of Gods deare feruants haue wee our felues knowne, most bitterly tormented with collicke, stone, strangury, and other extreme and deadly paines, and yet borne them patiently? Fourthly let them remember they are in good hands, that is, in the hands of God onely wife and good, lob. 5. 6. Athing that Danid made choyce of. 2. Sam. 24.14; and it wrought kindly vpon him, 2. Sam. 16,9.10. and made him possesse his foule in patience and filence, when others thought hee should have spoken, Pfal. 39.9. The like effect Ff 2 it

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See Trem. & Jun on that place. Plat 77.10. fam.1.5.

it had in 70b before him, 70b. 2. 10. Fifthly, marke what the fame holy man faith further in that verfe: That as we have willingly received life, health, and other good things at the hands of God a long time together: fo ought we to receive painfull sicknesse & death it selfe, when it shall please him to send them; feeing that hee is both the same God, and his end and mind towards vs is the very fame when he doth correct vs, as it is when he doth comfort vs. For though the right hand of the most High be changed wet his heart is not changed towards vs : and it is (as the Prophet there confesfeth ) our great infirmitie to thinkeotherwise. Lastly, patience is a gift which God hath promised freely and liberally, without grudging or vpbraiding. These few considerations (to omit many other, ) may move the heart of any true beleeuing

leeuing Christian (the grace of Gods holy Spirit going withall) to beare his paine in some measure patiently, how great and incurable soeuer it be.

Q. What helpe have they that

have wronged others?

A. The readiest way, and most present remedy in this case is (if abilitie and oportunitie ferue) to doe as Abimelee did, Gen. 20.14. who not onely restored Sara to Abraham, from whom hee had vniustly taken and detained her; but also recompenced the wrong, vfing good words, and giuing liberall gifts. Euen fo men in this cafe are to doe, and to make restitution and fatisfaction with aduantage to the parties wronged: for how can they looke Christ the righteous Iudge in the face with comfort, who doe wittingly and willingly detaine any mans right? Otherwise (if abilitie or opportunitie be wan-Ff 3 ting,

ting,) wee are to acknowledge and confesse our sinne to God. and craue pardon of him; yea and to men also where it shall bee thought expedient; and to flie to the blood of Christ. which is a full satisfaction to God for all the sumes of them that doe truly repent and turne to him, 1. John I . 7. whether they make actuall fatisfaction to men or no. For herein the faving is verified, that If there be first a willing mind, it is accepted according to that a man bath, and not according to that he bathnot, 2. Cor. 8 12. But if when there is both abilitie and will to make fatisfaction, the party wronged & his kindred be dead, or vnknowne; then let such a man for the appeasing of his conscience, enlarge himfelfe fo much the more to the poore, and other good vies, as Zachaus did. Luk. 19.8.

Q. What helpe have they that

be wronged by others?

A. They

A. They must imitate the example of God their heauenly Father, remembring to be mercifullas he is mercifull, and ready to forgiue fuch as offend him forgiue one another, as hee for Christs sake hath forgiuen you: as also the example of lesus Christ, who when hee was reniled, reuiled not againe, when he suffred hee threatned not but committed it to him that judgeth righteously: yea hee prayed motheartily for his very enemies, laying, Father fergine them for they know not what they doe. Tue szerts The like did Stephen the first Martyr, who in his great extre- Ad. 7.60. mitie, & as it were in the pangs of death, kneeled downe and cryed with a lowd voyce, faying Lord lay not this sinne to their charge. Finally, let them remember that a relenting and merci-. ful heart ready to forgine others is a most pregnant and euident figne that God for Christs fake Ff 4 hath

Luc 6.36. Mar 13,27.

Ephel.4.3:

i .Pct. 2. 24.

1.Pca 2.23.

Lucii.4.

hath forgiuenvs, as is enident by the words of the fifth petition; especially as the same is expressed by Luke, where Christ teacheth vs after a fort to reason with God to perswade him to forgine vs our finnes, or rather indeed to assure our own hearts that hee hath already forgiuen them, because we forgive them that are indebted to vs. And in Mart. he giveth a reason of this limitation, laying, For if you forgine ment beir trefpaffes, your beauenly Father Will also forgine you but if you do not forgine men their trefpaffes, no more will your heauenly Father forgine you. And in another place hee sheweth that Almighty God our heauenly Lord and Maister was so wrath with that euill and vnmercifull feruant, who having so many thousand pounds freely forgiuenhim, would not forgiue his

fellow a few pence, that hee renoked his former pardon and

promife !

Mat.6.14. 15. Mat.18.32. 33-34. promise of forgiuenesse, and delinered him to the Taylers, till he. should pay all that was due. Wherefore as at all times wee are to put our tender mercy, kindnesse and humblenesse of minde, meeknesse, long suffring, forbearing on another (if any man haue a quarrell to another) euen as Christ forgaue vs, so especially vpon our sicke beds, & (for ought we know) vpon our death beds, when we are so speedily(as we must make account) to appeare before the tribunall scate of lesus Christ the Lord of life and death.

Q. What helpe have they that want a will in the time of their

sicknesse?

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A. This is a thing that doth fometime perplexe men. For the preuenting wherof it is a poynt of great wisedome to settle our estate, and make our Will in the time of our health; and so much the rather, because we see that F f 5 many

many are taken away fuddenly, or elfe fo violently affailed with ficknesse, that the extremitie of their disease doth either vtterly disable them, or at least make them very vnfit to difoose of their outward estate in any good fashion, without much distraction of mind and hindering of fuch outward meanes as might beyfed for their recouering. But if it have bin deferred by forgetfulnesse, negligence, or by some iult and vrgent occasion, then it is fit to doe it in the beginning of thy ficknesse, after thou hast commended thy soule to God, and taken the counfell of fome learned Phistian for the recouering (if it may be) of the bodily health. This was that courfe which the holy Prophet aduised good king Ezechias vnto, 2, Kin. 20, 1. For a man hauing once fet his house in order, shall bee much more free to set his heart in order, and to thinke vpon

vpon heauen & heauenly things. And herein it shall be wisedome to communicate with one or two discreet & faithfull friends. and also to take the advice of fome learned & honest Lawyer, lest thy good meaning bee peruerted, & thy true intent vtterly ouerthrowne (as sometime it falleth out) for want of fit words, or due forme to expresse thy mind in. But if any man be either so suddenly taken, or extremely handled, that he can by no meanes deliver his minde as he defireth to do, let fuch an one potlesse his soule by patience, & with all humility and meeknes of wifedome fubmit himselfe to God, the most wife, inst, and mercifull disposer of all things in heaven and in earth; & think it is his wil that he should make no Will, and therfore much better then if hee had made one. though for the present hee doe not fee the reason thereef.

Q. What

Q. What helpe have they that feare death, or at least are very loth to die and forgoe the comforts and pleasures of this life?

Gen.2.17.

A. Death indeed in it selfe is a thing fearfull, being inflicted vpon man by the iustice of God as a punishment of sinne: but as it is fanctified by the fuffering of Christ, it is no death but a doore and passage vnto life, and that by which all the faithfull from the beginning of the world to this day, and Christ himselfe the authour and finisher of their faith, haue entred into glory. Except, faith Christ, a corne of wheat fall into the ground and die, it abideth alone, that is, it rotteth and comes to nothing; but if it die, it bringeth foorth much fruite. Euen so we except we die, should abide alone, and line pining in finne and forrow, Joh. 12.24: & Paul calleth them fooles that do not confider that as the come is not quickened except:

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except it die, so man is not glorified till his body bee diffolued into dust, 1. Cor. 15.36. Men at the first may bee amazed at the buzzing of a Drone or Humble Bee, as if it were an Hornet, or fome other hurtfull and venomous creature; but being better aduised, and remembring them felues that it hath no fting, they begin to smile, and are no more afraid: and if the teeth of a fnake (whose biting otherwise is deadly) be pulled out, men dare play with it & put it in their bofome: euen fo the faithfull, howfocuer at the first they bee affrighted with the feare of death; yetremébring what is written, they begin with Paul to reioyce & triumph, O death where is thy sting? O grave where is thy victory The sting of death is sinne, and the strength of sinne is the law : But thanks be to God which gineth us the victory through our Lord le-Sus Christ, 1. Co.15.55.56.57.Befides,

sides, death is nothing else but a separation of the soule and body for a feafon, whereby the body fleepeth and resteth in the earth. and the spirit or soule goeth to God that gaue it:and the foules of the faithfull goe immediatly to heaven, as the foule of Lazarus did : and Christ saith to the beleeuing and penitent malefactor, This very day shalt thou bee with mee in Paradise. Feare not death therefore, which is nothing else but a messenger of life, an a gate to glory to the godly, who having feared God unfainedly in their health, shall rarely find him fearefull in their ficknesse. What though the pasfage bee somewhat streight and narrow? Who wold not endure a little tolling at fea, being fure he shall arrive in a faire & fruitfull hauen, where he shall be furnished with all manner of heauenly treasures to endure for euermore? Who would not endure

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dure a little foule and rugged way, to possesse himselfe of a faire & goodly inheritance that should neuer bee taken from him? As for the pains and pangs of death, they are many times by the mercy of God made verie easseand tollerable, and while they are most sharpe they are but short : and God kath promised to give sufficient grace to 1.Co.10.13 them that aske it, and not to tempt vs aboue our strength. But thon wilt fay in thy heart, Oh, I shall forgo many comforts and commodities, faire houses, goodly grounds, a louing wife, sweet children, kinde kinstolke, friendly neighbours,&c. What are thy houses in comparison of heauen? thy grounds, orchards and gardens, in comparison of the Paradife of God? thy wife in comparison of Iesus Chritt, to whom thou shalt bee joyned for euer?thy children, kinfiolke and neighbours, in comparison or

2. Cor. 12.9

2. Cor.4; 18,8.5,1. Heb. 12.22.

of the company of innumerable Angels, and of the spirits of iust and perfect men, and of the first borne which are written in heauen? where also in time thou shalt meete with thy children & friends, if they be the children & friends of God thy heauenly Father. Thus shal thy gaine bea thousands times greater the thy losse. For in stead of temporall & transitory delights, thou shalt behold the race of the Lord in righteousnesse, and be satisfied with his likenesse, and enjoy pleasures at his right hand foreuermore, Pfal. 17.15.&16.11. Moreouer (besides many other crosses & incombrances ) death will free thee froa fickly body, and (which is far worse) from a polluted foule, which canot ceaf fró finning; all the imaginations whereof are (by nature) onely euill, and that continually, Gen.

6.5. Which if it made the holy Apostle so mournfully to com-

plaine,

Mat. 19. 26.

plaine, and lamentably to cry out, O Wretched man that I am. who shal deliner me from the body of this death? Rom. 7.24: how much more ought it to make thee to figh, & fay with zealous Elias, It is enough O Lord that I have lined so long, take me I befeech thee to thy mercy, that I may. sin no more against thy maiestie. which I cannot but docafo long as I line in this vale of mifery? These and the like medications may help to strengthe the heart of the weake beleeuer against the feare and terrour of death.

Q. To come therefore to the last poynt, how may Christians helpe themselves when they doubt of their saluation, of of the favour of God, and of the forgivenesse of their sinnes; which maketh them feare damnation, of doubt lest after this temporall of bodily death, they shall dye eternally, and be tormented in hell for ever with the divell and his Angels.

A. This

A. This indeed is the forest temptation, of alother, and that whereby Satan doth most feare. fully shake the hearts of the children of God in the time of their sicknesse. For neither the bodily paines, nor the conscience of wronging others, or the remembrance of their being wronged by others, nor the want of a Will, nor the feare of death can so much torment and perplexe them, as the feare of that which followeth death. For this field death (as it is called) or bodily death, is nothing in comparison of the second, being a perpetuall separation from Gods gracious presence, and a liuing with Satan and his Angels for ever in vnfpeakable torments: which maketh the condition and case of the reprobates a thousand fold more curfed and miferable then the state of the vildeft vermine that ever God created. In this case therefore

fore they must take a view of the markes of their election fet downe 2. Pet. 1.5.5.7.10, and in other places; especially they must have recourse to their faith and repentance. For he that beleeueth, and is baptized, shall certainely be faued, Marke 16. 16: yea, he that beleeueth in the Sonne of God, hath eternall life (that is, he is as fure of it as if he had it already,) and shall not come into condemnation. And touching repentance (the vnfeparable companion of a true taith) it is faid, that the wicked turning from his wickednesse, with true purpose of heart neuer to returne to it againe, (Pfalme 58.8.) shalline, and not die; and he that confesseth his sinnes vnfainedly, and with a true intent to forfake them all, shall obtaine mercy and forgiuenesse at the hands of God, Prou. 28.13. Neither ought the greatnesse

and multitude of their sinnes

make

Ioh. 5.24.

Ezek 18.21.

make them doubt of pardon, feeing it is as easie and as viual with God to forgiue the greatest fins as the smallest, to them that repent & beleeue; as the examples of Mary Magdalen, Manasses, Peter and Paul doe plainly proue. Neither hath he excepted any finne but one, called the finne against the holy Ghost, (which is a wilfull falling away from the Gospel (after the conscience is euidently conuinced of the truth and benefit of it by the holy Ghoft) with a malicious deprauing and persecuting of it and the profesfors thereof, of meere hatred and despite, Mat. 12.13.) Neither is that fimply vnpardonable, but in respect that God denieth the grace of faith and repentance to fuch as fall into it. As for other finnes, the more flagitious they bee, the more doth the grace and glory of God appeare and shine forth in forforgiuing the fame, as the example of Manasses doth shew, whose sinnes were farre more heynous & horrible then theirs haue bene or could haue bene. (being private men, ) though they had done their worft. But because vnbeleefe is one of the most firy & furious darts of Sa- Ephel. 6.16. tan, which he calleth at men, as at other times, so more specially in the time of their ficknes, & at the approching of their death; men must not trust too much to themselves and to their owne strength, but send (as the Apostle willeth) for the Elders of the Church. At least let them send for some one godly elder or minister (and chiefly their owne if he be fit,) who by his faithfull prayers (ioyned with theirs) & holy instructions, may strengthen their hearts, & obtaine remission of their fins (the common cause of all sicknesse) in their behalfe; that so the sicknes

2 Kin.21.2.

Iam, 5.14.

2.Cor,12,

it felfe (if it bee curable ) may be healed, and their paine remooued; or grace fufficient procured for the meeke and patient bearing of it. But let them fendin due feafon before it bee too late. and not defer this principall remedy too long(as the maner is) till the patient bee past all hope of recouery and reliefe by any bodily meanes: yea many times, till he haue lost (in effect ) the vse of his fenfes and memory, and can neither heare nor vnderstand the prayers that are made for him, nor the speech that is vsed to him by the Minister of God, to any purpose. Wherefore though in some cases the bodily Phisitian may bee first fent for, and mercy to be preferred before facrifice; yet the Phisitian of the soule is first to bee fought to; which (vnder Christ) is the faithfull Minister of the gofpel: for howfoeuer one Chri-

stian may minister great comfort

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toa brother in distresse, as fonathan did to Danid : in which refpect the Apostle willeth men [1am. 5, 16. to confesse their faults one to another, and to pray one for another that they may bee healed. because the earnest prayer of a righteous man (though he be no Minister) is very effectuall, euen 2s (though not in the like measure) the prayer of Elias was. Yet if this had bene fufficient, hee would not have willed them in the first place to have Verse 14. fent for the Ministers of the Church, who (being fuch as they ought, ) by reason of vse) haue their fenses better exerci- Hebr. 5.14. fed to discerne both good and euill, and are vinally more frequent and feruent in prayer then other men. Besides, they have by vertue of their office and minillery a more peculiar and speciall promise of binding and loo- Mat. 18.18. fing, or of remitting and retaining finnes, that is, of affuring Iohn 20.23.

I , Sam. 2 3 16.17.

(with

(with greater power and efficacy) the true repentant and beleeuing finner, that his fins are pardoned, and heauen fet open for him; and terrifying the obstinate and impenitent with the contrary. For this purpose there is a notable place in Iob, cap.

33.23.

Q. You have satisfied mee in part, how men may helpe them. selves against such things as doe most vsually perplex them vpon their sick beds, especially against the feare of hell and damnation, which is the most greenous of all the rest: but what say you to them who are stupisted and benummed with a kind of spirituall lethargie or drowzinesse, who mind neither woe nor weale, saue their present paine: who neither greatly dread death, nor desire life; feare hell, nor long for heaven?

A. Surely their estate is very dangerous: & yet of these there be not a few, who though they

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will not plainly confes fo much: yet one may gather by their carriage in their sicknesse, that they go on blindfold, and roue at vncertaintie; much like the Emperour Adrian, who being vpon his death bed, began to bemoane himselfe, and to reafon with his foule after this manner: O my poore wandring flattering, pratting foule, the fweete and pleafant companion of my body, what shall become of thee now? To what place shalt thou goe now? As if hee should fay, Surely I cannot tell: hitherto Iknow thou hall beene in my body, and given life fense and motion to it: but now what shall become of thee I doe not know. O most misarable and fearefull condition! more dangerous a great deale then theirs who are affrighted with the feare of condemnation; even as those bodily diseases are most deadly, the danger wherof is not

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See Carions Chronicle, in the life of Adrian.

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discerned, nor the paine felt.

Q What helpe is there for men in this case?

A. They must do as men who being in danger of drowning. burning, or being murdered, vie to doe; who notwithstanding they bee neuer fo drowzie, yet being put in mind of their danger, they will shake off that sleepy humor; to which if they give way, the water will drowne them, or the fire burne them, or the fword devoure them. Was it a time for the Israelites to sleep when the raging Sea was before them, the cruell enemie behinde them, and the vast mountaines on each fide of them? In this case therfore they cryed to the Lord (fome of them no doubt in faith)Helpe now Lord or neuer. Euen so such men must raise and rowze vp themselues as much as possibly they may, & flirre vp the grace of

(though it bee but one sparke)

that

Exo. 14.10.

2,7im,1,6.

that is in them, blowing the fame by the bellowes of feruent prayer, holy meditation and Christian conference. Thus did Iob being full of anguish both of body and mind, stirre vp himfelfe and fay, I know that my Ree\_ deemer lineth, whom I my felfe shall see and with mine eyes behold Job. 1 9.25. and Christ being to leaue to the world, lest a most fweet example and patterne behinde him for vs to follow, faying, Go tell my brethren, I go tomy Father and your Father, tomy God and your God, Iobn 20.17. And Paul knowing that his death was at hand, spake not as vncertainely or beating the aire with idle words , 1. Cor. 9.26. but he spake the words of trurh and sobernesse, yea of ioy and triumph, saying; I have fought agood fight, I have finished my course, I have kept the faith; hence forth is laid up for me a crowne of 2.T m righteousnisse, which the Lord the

Gg 3

A&. 26,25.

righte-

rightcous Indge shall give mee at that day: and not to me only, but to all them that love his appearing. And I have beene told by one that was present at the death of a certaine godly Christian, who at the giuing vp of his last breath, vsed these words, I goe to my God. Finally, it will be expedient for fuch persons (as they may for their paine) to vie fome words of exhortation to fuch as are about them and belong vnto them, either to encourage them in a good course, or toreclaimethem from an ill. For the last words of a friend are often most effectuall and best remembred; and besides, by this means they both comfort themselues, and have the testimony of a good conscience, and also leave a good testimony of their piety and love behind them.

Q. You have shewed mee What directions the sicke parties themselves are to follow what say youte

Such

such as come to visite them?

.A. This is a dutie required of all Christians, as may appeare by that speech of our Sauiour Christ, vsed to the elect at the last day, saying, I was sicke and ye visited me: and on the other side to the reprobate, I was sicke and ye visited me not. But especially this dutie belongeth to the Pastors and Ministers, as may appeare by the words of the Apoftle, faying, Is any fick among you? let him send for the Elders of the Against such as wit-Church. tingly neglect the worke of mercy, may well bee denounced the woe which the Lord threatneth by his holy Propher against the Pastors of Ifrael, because They had not strengthened the weake, nor healed the ficke, nor bound up the broken. Wherefore it is a thing much to bee lamented, that many (yea and some that be in the Ministerie) who come to visite others, can scarce-

Mat.25.35

43.

Iam. 5.74.

Ezc. 344.

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ly speake one word to their edification, but either sit idlely looking on and saying nothing, or else speaking to small purpose, bidding them bee of good comfort, & yet they know not why, nor how to comfort them, but onely by telling them they hope they shall meete and bee merrie againe, as they were at such a time, or some such poore stuffe.

Q. What other motives have Christians (and namely Mini-

sters ) to visite the sicke?

A. Because first, by this labour they give proofe of their love, and that they can shake off sloth, and resist vnwillingnesse, which hindereth many. Secondly, they have also vse of their gifts, and so grow more able and expert by practise to performe this dutie. Thirdly, they shall bee occasioned hereby to meditate more deepely of their own mortalitie, being eye-witnesses and eare-witnesses of the same

fame in others; and fo the more to contemne the world, and prepare for death. Fourthly, beside the good they may do the ficke party for the time present, they shall gain much credit with him afterwards if hee recouer, and procure(if they be ministers) the more reuerence to their ministerie from him and others, and shall the more readily perswade them to any good afterwards. Fifthly & lastly, by this meanes they shal know the state of their people the better, and learne the better to apply themselues vnto them in their worke of the Ministerie for their profit.

Q.What if the sicknesse be contagious & infecting, is the Past or bound in conscience to visite such?

A. Not fo : For he must not hazard himselfe, his family, and whole flocke, ( who are all equally interessed in him) for the releeuing of one man: but the Church must wisely take order

Gg 4

in that behalfe (fo far as may be) both for bodily and spirituall comfort. Especially euery man must be so much the more carefull for himselfe in the time of his health, to lay hold on eternall life, because no man knoweth, when or where, or of what death hee shall die; or whether he shalenioy this benefite to be visited in his sicknesse or no.

Q. How then are they to behave themselves that goe to visite

the sicke?

P.al. 41,12

A. They must pray for the spirit of wiscdome and discretion, to know and vnderstand the state of the sicke person; and put on the bowels of mercie and compassion: and not rudely to terrisie them with seare of bodily death, much lesse of eternall damnation; nor vnwisely (without good ground) seede them with hope of life and recourry, or (if they be past recourry) with hope of saluation;

nor trouble their heads with idle and impertinent questions,

Q. What then shall they say to

them?

A. They must frametheir freech according to the state they finde them in. If they finde thé perplexed with any of the se things named before, as extremitie of paine, or the like, they must frame their speech accordingly. But if they find them willing and sit to heare (which fick folkes alwaies are not ) it will not be amisse to aske them such questions in effect as these following; being euer mindfulwifly to temper both their speeches and prayers for length & lowdnesse, with respect to the state and condition of the patient.

Q. What be the questions that a faithfull Minister er Christian friend may sitly aske of a sick per-

Sun?

A. First, whether hee thinke hee shall recouer and ouercome

Gg 5 that

that sickenesse or no. Secondly, ifhe fay hee hopeth to recouer, and that his Phisitian telleth him his ficknesse is not to death or if he fay he thinketh hee shall die (though the viuall answer with most Christians bee, I cannot tell, enen as it (hall please God) what answer soeuer hee make, the next question may be (if the partie haue power to make a will, and have not done it alreadie) whether hee hath fet his house in order or no: and if hee have not, then to aduise him not to deferre, for the reasons alledged before. Thirdly, he may be demanded, whether hee find in himselfe (as Paul did) a defire to be dissolved and be with Christ: or at least whether hee find not a fecret defire to liue, and a loathnesse to leave the world? And here the fick person must (in the spirit of meeknesse) bee earnestly intreated to deale truly and plainely in this cafe; because

because it may justly bee feared, that many out of a prepofterous respect of their owne reputation, if they should discouer their owne weakenesse, will by no meanes fay directly that they are either afrayd or vnwilling to die, but even as it shall please the Lord, fo shall I be content. For death as it is the last enemy, so is it not the least fierce and furious: neither can the feare thereof bee so easily ouercome as fome imagine. And therfore the ficke partie is to be intreated to deale truly with his friends, yearather with himfelf, and not to deceive his owne heart in this behalfe. Fourthly. if hee confesse that hee is either afraid or vnwilling to die, then is he to be comforted as before: but if he constantly affirme that he is neither afrayde nor vnwilling; but rather ( if it please God) willing and ready to leaue this world, then he is to be demanded.

Mar. 16.

Ich.3.16.

manded, what is the ground & reason of this his readinesse and willingnesse to die. If he answer (according to knowledge ) because by death hee is freed from finne and forrow, and made partaker of holinesse and happinesse in the third heaven: then he is to be asked how he knoweth this, or how he can tell that it shall certainely bee so with him; because this is that which all the wit and learning in the world cannot affure him of. Fifthly, if hee fay, because God who is truth it selfe, and cannot lye, hath promised eternall life to them that truly beleeve in Iefus Christ. Sixthly, he is to be asked, whether hee haue this true faith or no. Seventhly, if hee fay hee haue, then is hee to bee demanded what it is, and what be the founded fruits, infallible marks, and fure!t fignes and tokens of the truth thereof. If in these things he answer as a man ot

of knowledge, God is greatly to bee glorified, and he to bee strongly comforted, as being already possessed of that kingdome which hee shall certainely and shortly partake, whether he die or liue But if be be ignorant or vntaught, then is the more paines to bee taken with him, & prayers to be offered up to God accordingly for the former with more reioycing and thanksgiuing, and for the other with more humiliation and requests to God in his behalfe.

Certaine aduertiscments touching Prayer.

First, it must be eremembred, that for as much as God is a Spirit, and will be worshipped in Spirit and truth, we must about all things bee carefull (according to the rule of the Apostle) to pray in the Spirit. First,

Prayer is a spirituals thing.

Ephe, 6, 18.

Pro. 23,26.

Pfal, 51.17.

First, with the inward desires and gronings of the spirit; remembring what God requireth of enery true child of his, faying, My sonne, give me (not thy body, tongue and voyce onely, or chiefly, but ) thine heart, that is, the thoughts, desires, and affections of thy heart; as faith, loue, feare, humility, feruency, thankfulnesse, vprightnesse, and fuch like. And the Prophet faith, that, The facrifices of God are a broken spirit; and that God will not despise a broken and contrite heart. For the better performance whereof, some short premeditation would be vsed of cuery one that pray; who ought as they are able and time will permit, to thinke with themfelues who they are, even dust and ashes; before whom they come, euen before the highest Maiestie in heaven and in earth; what they goe about, euen the greatest and weightiest worke

in the world: and what lets and hinderances they shall have fro themselues, and their own wandring, worldly, deceitfull, hard and vnbeleeuing hearts; from Satan and his angels, and many outward occasions that may fall out. Andhere I cannot but admonish the Christian Reader to beware of a common fault, which I have observed with griefe of heart in some places where prayer is constantly vsed twice a day; and yet it is commonly gone about with little or no reuerence at all, some talking, fome trifling, fome working, fome playing, till the very instant of prayer, yeatill hee that prayeth in the name of the rest be vpon his knees, and have begunthe prayer that is offered vp to God in all their names: and then fuddenly they chop downe vpon their knees, as though they had their hearts at command in a moment, to come before God with

Reue. 8. T.

Yet the voice is ne - ceffary.

with that confidence, reuerence humilitie, and feruencie, that is required in holy prayer. Wherfore let this fault be amended: and as there was filence in heauen for halfe an houre when the feuen feales were opened; so let there bee at least some little silence & cessation from worldly talke & affaires, when we open our mouthes to God in prayer.

Further, let it be remembred in the second place, that there is a good and necessary vse of the voyce, not onely publikly in the congregation (wherein without an audible voyce, both in preaching and praying, the people cannot bee edified), and prinitly in the family with others; but also in solitarinesse, when wee pray by our felues alone. Especially if we be so fitted with oportunitie of time, and convenience of place, that wee bee not heard of others; which some would brand with the.

the marke of hypocrifie, and others take it as an occasion to discouer the secrets of our hearts (which we defire to lay open to Godonely,) and make a mocke of it to our reproch. For the voice is a most effectual meanes, both to quicken the affections, and to keepe the mind from wandring after by-matters. And we reade that Danid, an holy Prophe, and a man according to Gods own mind, did not content himfelfe with mentalp:ayer, but did vse his tung and voyce. And fo did Christ the sonne of Danid, though hee were not subject to any such wandring of mind, or faintnesse of affection as wee be: yet hee vsed his voice even when hee prayed to God in folitarinesse.

In the third place, when as question is made by many of the lawfulnesse, or at least of the expediency of praying by the helpe of a booke, or or vsing a

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Pla.5.2.3. & 16.9. & 30.12.

Mat. 26.39. Luk. 23 41. It is lawfull, and in fome cases expedient to vie a set forms.

prescript & set forme of prayer: it is to be considered that there be divers degrees and measures of gifts, both naturall, (as wit, memory and vtterance) asalfo of grace, (as knowledge, faith, zeale) giuen to diuers men. Befides, that fome have bene more trained and exercised in this holy duty then others:now they that are better gifted, either by nature, or elie by grace and custome, may vie the more liberty: which difference I have obserued, not onely in divers private Christians, but also in some most reverend, faithfull and worthy Ministers; some vfing both in their publike Ministery, and in their private families, astinted prayer, and set forme of words, with little alteration at all, except some extraordinary occasion haue happened; and yet both forts fo furnished with pietie and learning, as I could hardly preterre

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ferre the one before the other.

Moreouer, whereas in respect of the place and company, there be three sorts of prayer: (publike in the church, private in the family, and secret by a mans selfe) greatest liberty may be taken in secret & solitary prayer, because wee are sure, that (if there be a beleeving, humble, bleeding heart, with an vpright affection) God wil not vpbraid any man for his method, order, words, or vtterance.

Yet in private prayer we may not take so great liberty. For in this light of the Gospell, where there is more knowledge then conscience, the yongest and simplest in a family (vnlesse they be very babes and young children indeed) will be ready to cavill and stumble at it: and it may justly be feared, that some Christians well affected, have beene somewhat faulty and offensive in this behalfe. Wherefore in this

Greatest liberry in solitary prayer.

Lesse liberty in primate prayer. this case the saying of Christ must be remembred, that Men do not put new Wine into old bottels: for weake and tender Christians (such as commonly are in a samily) are not so capable of that kind of prayer which is called conceined or extemporall, varying enery time in words and phrases, manner & order though the matter and substance bee the same.

Least liberty in publike prayer. But especiallie care must bee had in the publike congregation, that nothing bee done in preaching, praying, or administration of Sacraments, but that which is decent and orderly; because there many eyes doe see vs, and many eares doe heare vs, and therefore it is expedient (for the most part) to keepea constant forme, both of matter and also of words; and yet without seruile tying of our selues to

words and fillables: but ving

as may stand with comlinesse: adding some causes in the after prayer suitable to the matter delivered in the sermon.

Now more specially concerning the vie of a booke, although the weakenetle of some mens memories bee such, that a kind of necessicie is laid vpon them to reade the prayers which they offer vp vnto God in the morning; and at other times: yet because it is found by experience, that the fixing of the eyes vpon a booke doth much blunt the edge of that zeale and ferdency which ought to bee in prayer, let euery man (if it bee possible ) as lobor and constancy will make it possible and easie commit some wholfome formes of holy prayers to memorie (though they bee the shorter) that he may not be troubled nor distracted with turning ouer leaues, or poring on a booke: which will neither bee fo come-

A booke may be reled: yet st is much better to get our prayers by leart, which being done constantly and confesonably, will fower enable a man to pray profitabler and better then al the formes and rules that can be giuen or fes downe.

ly in the eyes of others, nor fo comfortable to himfelfe and let him do this constantly and with a good spirit, and he shall find by the bleffing of God, that ina short time, his heart will be so enlarged, and his mouth fo opened; that he shall be able according to the fundry occasions that shall bee offered (for there is scarce any day passeth ouer our heads, wherein there be not diverse new occasions, either of reioycing and thanksgiuing, or else of mourning and crauing pardon, or indeed of both be able, both with comelinesse, and edification to himselfe and others to incert fuch claufes and words, as are profitable in that behalfe; as they who are defirous to fwim, by a little practife become so skilfull, that they haue no need of any corkes, bladders, or bulrushes, but lay them aside as burdens and hinderances: so that they be desirous

rous to pray in the Spirit, by vse and practise shall through the blessing of God become so skilfull, that they wall have no need of any penned or printed prayers, but rather lay them asside as things that do blunt and quench the Spirit: as (I doubt not but) many good Ministers and good Christias have found by experience.

There is yet one question, and that is, whether it be expedient to begin our prayers with petitió or thanksgiuing, with praise or complaint, and confeshon of finnes? I answer, that herein we may vie our Christian libertie, as God shall minister occasion by his prouidence, and moue our hearts by hisholy Spirit:we haue examples of both kinds in the holy Scripture, both in the Prophets and Apostles, and in Christ himself, who have sometimes begun with the one, and fometimes with the other.

Prayer may be begun indifferently, either with petition or elfe with thanks-gining.

The

Gen,14.19.

by that great and kingly Priest, who meeting Abram said, Blessed be Abram of the most high God, possession of heaven and earth: and blessed beethe most high God who hath delivered thine enemies into thine hand. And by Abrams servant, who seeing the successe answerable to the desire of his heart, said, Blessed be the Lord God of my maister Abraham, whom he hath not left destitute of

God, like that which was vied

Gen. 24.27.

1. Sam: 25.

feed be the Lord God of Israel, who sent thee this day to meet me. And by Job, when hee heard of his

by 16b, when hee heard of his great losses, coming one in the necke of another, said, Biesfed be

his mercy & truth. And by Dauid, when Abigal met him; Bif-

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the name of the Lord; which implieth as much in effect, as Hallowed be thy Name: or as we (according to the phrase of the Scripture, in other places) vie to say, God be praised, or, Thanks be to God: and Zacharie the father of John Baptist beginneth after the same manner, Blessed bee the Lord God of Israel, &c.

There was none of these which might not have acknowledgeed and confessed their sins, and namely Zachary his vnbeleefe, and David his rashnesse & bloodie resolution, to have made a massacre of fo many innocent persons: yet the mercie of God pardoning their finne, and preuenting them by his bleffing, did so affect them, that it made the in their prayers to begin with thanksgiuing, and put praise before petition. And Christ in his first prayer which is recorded by the Euangelist, taketh the fame course, faying, I thank thee Hh 0

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Lukit.68.

Mat. 11, 25:

O Father Lord of heaven and earth.coc.

In like manner the latter part of the Lords prayer, being 2 ratification or confirmation of the fixe petitions going before, implyeth a kind of thanksgiuing ascribing all high authority, absolute soueraigntie, omnipotencie, and glory to God alone. Wherefore, though when God doth shew vs any speciall mercy and fauour, it be most to begin with thankfgiuing and admiration of his goodnesse, as Peter did: and when he doth frowne vpon vs, and bring vs into danger and trouble, it is most fit to begin with petition and request as Iehofaphat did: 1. Kin. 22.23 yet in our viuall and ordinary prayers, and offering vp of our morning and evening facrifice to God, wee may begin indifferently with either.

Ads 12.11.

It is no bard thing in feli

Finally, whereas the most part of prescript and printed

prayers

prayers are fet downe in the plurall number (as they call it) which may breed some trouble to fuch as be nouices in this exercife of prayer, when they pray fingly by themselnes; it will bee no hard thing to change the plurall number into the fingular, or the fingular into the plurall, and to fay I for wee, and mee for vs. and contrariwife; and vie will make it easie. Besides, if a Christian consider that he beleeveth and belongeth to the Communion of Saints, and prayeth as a member of the whole body, it will not be amisse in his most retired and folitary prayers to pray in the plurall number; especially if before hee begin, hee vse(as is most meet) some short meditation, and thinke of wife, children, parents, kinsfolke, neighbours, yea of the whole Church: neither will it bee any hard matter (with a little p. actife) in the confession of his sins Hh 2 and

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tary prayer to change the number.

It is refually and ordinarily best to pray in the flurall number. and crauing pardon, to infert fuch clause as this, in the singular number, faying, But more especially O Lord I do acknowledge and bewaile my own unbeleening. hard, and impenitent heart, and such a grieuous sinne committed, or such a holy and good dutie omitted: & so likewise of thanksgiuing.

New formes of prayer not very needful

Concerning the fetting down of any new formes, I confesse I was very vnwilling, because there is fuch great glentie and varietie of godly prayers in print already, penned both by forreine Diuines, and by our owne countrymen; as by that bleffed and holy Martir maister Bradford: as also by maister Sampson, maister Dearing, maifter Field, maister Hieron, and divers others, who now fleepe fweetly in the Lord: to fay nothing of fuch as are liuing, whose printed prayers are nothing inferior to the former. Be-

fides.

fides, I have observed by long Abard thing experience, that the spirits and gifts of good and godly men are divers & manifold; the occasions & circumstances of praying so variable, & the things for which we are to pray and give thanks, fo innumerable; that howfoeuer there may and ought to bee (as hath bene faid ) publike formes for order and comlinesse: yet I can hardly fee how prinat grayers (our private occasions and necessities varying daily, and being so many and diners, and no one mans condition in the world is in all things like vnto anothers) can be prescribed and limited, without some prejudice to that spirituall liberty which ought to bee given to eneric Christian in powring out his spirit before the Lord.

Neuerthelesse, because there haue either beene, and still are, so many Babes in the Church of God, who had still neede to bee

Hh 3 fed

to preferite formes of

Tienedfulll in respett of forme.

fed with milke, as being not able to digest strong meate, (though for the time they might haue beene Teachers: ) fomealfo of fuch bad memories and heavie spirits, that they cannot pray at all without fuch helpes: the labours and paines of lear. ned & godly Divines are much to bee commended in this behalfe. Concerning my felfe, the greatest reason mouing mee to fet downe these few formes following, is this: that if there bee any that have no other bookes of pietie and deuotion but this Epitome, they may find fomethinghere (besides those directions fet downe in this Epitome ) for the helpe of themfelues, and also of their child:en and families to this purpose.

To come then to some few formes of praier, let cuery Christian when hee findeth himselfe sufficiently refreshed by sleepe, labour to awake with God, and

some short ineditation and mentall prayer will doe well befire vocall prayer.

to feafon his heart with fome mentall prayers, as hee is dire-Eled in this Abridgment, or any other booke of the like argument. And let him not bee idle when hee rifeth vp and maketh himselse readie, but let him thinke of the refurrection of the foule from finne euerie day, and of the refurrection of the body out of the grave at the last day; and of clothing himselfe with Christ Iesus, his righteousnesse, and holineffe; and of putting on thespirituall Armour which is respect of the might, malice, subtiltie, and multitude of the enemies that we are to encounter withall euery day.

Hauing thus made readie and apparrelled thy selfe, both inwardly and outwardly, vse no delay, but take the first and fittest opportunitie to kneel down in some convenient place, and there by thy selfe or with others offer vp a morning sacrifice of

Hh 4 prayer

Take the first opportunity of praying vocally.

prayer and thankfgining, in this or the like forme of words. If straitnesse of time by reason of some sudden & vrgent occasion, wil not permit thee to vie a larger forme, thou maist bee the briefer. In which respect, as also in divers others, I would defire enery Christian to studie earnest for the true meaning of the Lords Praier: for itcomprehendeth whatfoeuer thou canst ask at Gods hands, or give him thankes for. And divers have written exceeding well of it, as maister Bradford, maister T. C. maister Perkins, maister Baine, and others.

A Prayer for the Morning.

E yeeld thee humble & heartie thanks most mightie God and mercifull Father in Iesus Christ, as for al thy former benefites, so for the safe and quiet scepe wee have enjoyed

ioved this night past. O Lord how fweet and amiable art thou towards vs.' how great and manifold are thy mercies bestowed vpon vs! being so much the more to bee admired, by how much our wicked lives have not deserved the least of the, but rather the cleane contrary judgements to be powred down vppon our heads. For we confesse before thee, that wee are eue ie way most vile and miserable, curfed and abominable by reafon of our innumerable finnes, made the more hainous by our ingratitude, and by all other circumstances that may make the grieuous in thy fight. For wee haue broken all thy holy lawes, in thought, word & deed, committing fins forbidden, omitting duties commanded; or performing them in a very cold, carelesse and unprofitable manner. We are finners by nature, being iustlie chargeable with the sinne of

of our first parents, and tainted with originall corruption from the verie first moment of our conception; fró which bitter & venimous root we have broght forth innumerable fruites of rebellion and disobedience, and that daily. Forgiue vs (we humbly befeech thee for Christ Iesus fake,)these our grieuous & in numerable fins, both original & actuall, knowne and vnknown, remembred and forgotten. And giue vs affurance hereof by the testimonie of thy holy Spirit, through a true and lively faith in the promise of the Gospell.

Keepe vs good Lord from those indepents which by reason of these our sinnes we have most instly deserved at thy hands, especially from eternal death and condemnation: and such fatherly corrections as in wisdome thou shalt see meet to lay upon vs, we beseech thee in mercy to sanctifie them unto vs,

that

that wee may bee the better for them all the daies of our life.

O Lord increase our faith, quicken our hope, kindle our zeale, inflame our hearts with a true loue of thee, of thy law, of our brethren, and of euery good thing; and with a perfect hatred of that which is euill, work in vs a godly forrow for all our sinnes past, with true purpose of heart and power also, to amend our lines according to thy word, with all other graces accompanying euerlasting life.

reach vs good Lord to deny our selves, and to take vp our crosse and follow Iesus Christ every day. And as thou doest teach vs by thy word to denie all vngodlinesse and worldly lusts, and to live soberly, instaly, and godly in this present world: so reach vs by thy Spirit to number our daies aright, that knowing how fraile we are, we may apply our hearts to wise-

dome:

dome : and remember that the feare of God is the onely true wisedome, and that to depart from euill and to doe good, is the most true and perfect vn-

derstanding.

Lord be with vs this day and cuer, both at home and abroade, alone and in companie, at all times and vpon all occasions: do not forfake vs nor leane vs to our selues and to Satan; for then wee shall run headlong into all finne and miserie. Good Lord make vs faithfull and fruitfull in the duties of Christianitie, and in the labours of our callings, & grant that it may bee our meate to doe thy will, and to finish thy worke. Bleffe and prosper the workes of our hands, the words of our mouthes, & the thoughts and purposes of our hearts, with all that wee shall desire and endeauour, see or heare, according to thy will, or endure according to thy good pleasure. Giue

Giue vs thankefull hearts to thy Maiestie for all thy mercies spirituall and bodily, temporall and eternall; as also for thy fatherly corrections, wherein we know thou aimest at our good, esteeming it a singular fauour that wee may come to heaven any way. And therefore we pray thee to give vs contented minds in all estates, with a right and holy vie of prosperitie and aduersitie. And measure out vnto euerie one of vs thy feruants, fuch a portion of life, health, peace, libertie, maintenance and credite, as may be most expedient for vs, in respect of our seuerall callings, charges, and other necessities. Give vs neither pouertie nor riches: feede vs with food convenient for vs.

Bleffe thy chosen people throughout the world; gather thy Saints together from all quarters of the earth, and call home the wandring sheepe of

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thy fold wherefoeuer dispersed, that there may be one fold, and one chiese shepheard Iesus Christ. Remember thine ancient people the Iewes, who have lain so long vnder that curse & hardnes of heart which they brought vpon themselues by their sinne in crucifying the Lord of glorie.

Be mercifull to thy Churches wherefoeuer thou hast planted them. Be a tower of defence to fuch of them as be in danger of the malicious and bloodie encmie. Convert or confound all their adversaries, and in thine owne time and by thine owne meanes deliuer them out of all their distresse. Blesse more especially the particular Churches which thou hast planted within the Realmes of England, Scotland, and Ireland, and in our neighbour countries of France and Germany.

Giue thy Gospell yet a more free

free and powerfull paffage in them : remoone all flumbling blockes of offence, and pardon those crying sinnes that have a long time called for vengeance in thine eares, and withhold thy heavie iudgments from vs, that by reason of them do lie at our doores; especially, thy outragious swearing, prophanation of thy Sabboths, pride, oppression, vnmercifulnesse, vncleannesse, couetousnesse, idlenesse, riot and excesse, that are so rife amongst vs. Worke true faith, with zealous and speedie repentance in all estates and degrees, according to the measure of their sinnes, lest as thou hast made our prosperitie wonderful (in respect of our long peace & plentie, which we have enioyed with the continuance of thy Gospell and true religion ) so thou make our plagues wonderfull, both by remouing of these good things from vs, and bringing ing the contrary judgements, of warre, famine, pest wence, and false religion vpon vs.

Blesse (wee humbly beseech thee) in speciall manner and measure the Kings maiestie our deare and dread Soueraigne, with his whole Royall familie. with his honourable Counfell, and all other estates & degrees in this land. Enrich them with all spirituall and heavenly graces and outward good things which thou feeft needfull for the glorifying of thy Name, the comfort of their owne lines, the faluation of their foules and bodies, and the conscionable discharge of the feuerall places & duties whereunto thou hast called them.

O Lord in mercie remember those particular congregations, families & persons, that we are more especiallie interessed in, and more nearely knit vnto by any speciall band and couenant, of calling, kindred, friendship and familiaritie, or benefits receiued from them, either spiritual or bodily: in respect wherof wee stand bound in conscience to pray and give thankes more humbly & heartily, more often and more earnestlie for them. God Lord wee befeech thee to bee euer present with them, to heare and to helpe them in all their needs, to direct them in all their doubts, and to defend them in all their dangers, to releeue them in all their wants, and to comfort them in all their forcowes; and especially to keepe them from finning against thee : and to quicken them vp to serue thee in righteousnesse and true holinesse, in duties of pietie and mercy, and of their fenerall callings all the daies of their life. And because we are bound as fellow members of that spirituall bodie whereof Christ is the head, as well

well to weepe with them that weepe, as to reioyce with them that reioyce, we doe must humbly beseech thee in tender compassion to looke vpon the afflictions of thy deare children & faithfull feruants who doe fuffer for well-doing, and for the keeping of a good conscience before thee and men; not forgetting fuch as bee otherwise diffressed and afflicted, whether outwardly, or in their persons, in soule or in body. Good Lord forgiue them all their finnes, healetheir foules, speake peace vnto their consciences, euen that peace which paffeth all vnderstanding; and let the inward ioy and comfort of thy holy Spirit so sweeten and asswage all their paines, troubles, and miseries, that they may beare them not onely with patience and meekenesse, but also with chearefull and thankfull hearts. Bring to their remembrance the heaheavenly comforts which they have heard & learned out of thy holy word, with wifedome to apply and lay them home to their owne foules; and in thine owne good time deliuer them out of all troubles. Moreover, because we know not how suddenly our change may come, we beseech thee to prepare vs thy poore servants for the time of our further triall, the day of our visitation, and the houre of our death. Give vs grace like good and faithfull feruants, well to improue and imply the feuerall talents thou half committed to our trust, that when the day of reckoning commeth, wee may make a good account, and bee received into our maisters joy. Grant that with the wifevirgins we may continually carrie about vs the oyle of grace, faith loue, and vprightnesse of conscience; that whe soeuer the Bridegroome shall come, we may be made

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made partakers of his bleffednesse. Finally, because thy mercies toward vs are fo manifold and vnspeakable, make vs we humbly befeech thee, continually thankfull to thy Maiestie for them. Our finnes are innumerable, but thy mercies do far exceed; we cannot recken vp the particulars of them: it is too hard a taske for vs; we can but in generall point at them. Thou hast loued vs freely with aneuerlasting loue, thou hast elected vs to eternall life, made vs of nothing in thine owne image: giuen vs thy deare and onely Sonne to redeeme and faue vs, when we had made our felues the feruants of finne and bondslaues of Satan. O that we could acknowledge and prize these precious gifts of thine as we ought to do. Thou hast called vs with an holy calling, inftified vs by faith, fanctified vs by thy Spirit.prepared for vs an eternall

ternall weight of glorie in the heauens, and prouided all manner of good things for foule and bodie here vpon earth. Thou haft continued thy Word and Gospell amongst vs many yeares, with outward peace and plentie; freeing vs from the fword, and from famine in any extremitie, and of late yeares from the plague and pestilence more then hath bene feene vfuallie heretofore. Thou half bene wonderfull in great and strong deliuerances of vs, our Princes. and land, from open inuation, and privie conspiracies; among which the Powder treason did incraft, malice, and crueltie, exceed all other that euer were. Thou hast bene patient toward vs thy most vnworthy servants beyond all measure, and hast heaped many bleffings vpon vs, our families, charges, friends & kinstolke: for all which we do as wee are able, yeeld thee all humble

humble & hearty thanks. Heare vs most mercifull Father, accept ourthankiguing, & answervs graciously in these and all other our necessities, and the necessities of all our brethren, and graciously grant the same vntovs, as thou shalt see most meete for enery one of vs, and that onely for thy Sonne our Lord and Sauior Christ Jesus sake; in whose name and words we do further call vpon thee, and give thee thanks, and finish our weake and unperfect prayers in that perfect forme of holy prayer which hee himselfe hath taught vs, faying, Our Father, &c.

A Prayer for the Euening.

DEternall God, & in Christ
Iesus our most louing and
mercifull Father, by whose patience and fatherly prouidence
wee are met together at this
time,

time, with will & opportunitie to call vpon thy Name; accept (we most humbly befeech thee) this our enening facrifice of prayer and praise, which we do here offer vp to thee in the name and mediation of thy deare and onely Sonne Iesus Christ, in whom alone thou art well pleased.

Forgiue vs O Lord, forgiue vs, we humbly and heartilie befeech thee, our most greeuous and manifold finnes, which doe in number exceed the haires of our heads, and in weight are heavier then the fand. If we should go about to recken vp the particulars of them, wee should find it a thing too hard and impossible for vs. therefore we doe most humbly befeech thee to forgive vs those sinnes more especially wherunto we have bene most prone, by reason of our naturall inclination, education, custome, company,

pany, or any other occasion: euen those finnes (O Lord) whereby wee have most dishonoured thy holy Name, prouoked thy wrath, greeued thy fpirit, defiled & wounded our own foules, and wherof our consciences either do, or might, & would (if they were not benummed & hardened ) most bitterly accuse vs, and crie out against vs for.

More particularly we do befeech thee to forgive vs the fins committed against thy Maiestie this daie presently past, whether in thought, word, or in deede; either by committing that which thou hast forbidden, or omitting that which thou haft commanded; or performing it in a finfull, vnreuerend, cold, carelesse and unprofitable manner. For there is no daie passeth oner our heads, where in we doe not offend thee cuerie kinde of way.

And although it please thee

fome

some daies to keepe vs from reprochfull and notorious finnes, and to flay vs either by thy restraining power, or renewing spirit, fro groffe & actuall enils. and from foule and scandalous offences : yet if thou O Lord (who fearchest the heart and reines ) shouldest streightly markethe vanity and wandring of our minds and tongues, the manifold lufts that fight and warre in our members, our mentall vncleannetle and adulteries, our prinie pride, sceret enuie, coueting and lutting after things which are not conuenient; wee fhould not bee able to answer thee one of a thousand.

Wherefore we most humbly befeech thee, freely to pardon, not onely our grosse and actuall trangressions, but likewise mightily and mercifully to cleanse vs from our secret sins. Give vs power and purpose, not onely to wrastle against, but al-

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fo to ouercome all our corruptions, especially the strongest of them: and quicken vs to the performing of euery good and holy dutie, and especially those whereunto we are most dull & heavie, and namely this of praier.

Make vs truly thankfull (wee humbly befeech thee) as for all former fruites of thy louing kindnesse, so for thy mercies & fauours bellowed vpon vs this day presently past. Wee blesse thee (heauenly Father) forour life, health, safetie, peace, libertie, foode and apparell, power and will either to thinke, speak, or do any good thing. We bleffe thy Name for the dangers wee haue escaped, for the sinnes (which by thy grace) wee have shunned, and for the good duties (which by the helpe of thy holy Spirit ) wee haue in any weake measure performed; and for all other comforts wee have enioyed,

enioyed, for foule and bodie, for this life and a better. For these and all other thy mercies which are more then wee are able to recken vp, we yeeld all humble and heartie thanks that our hard and barren hearts can possibilie render and give to thy divine maiestic.

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And now O Lord wee commit and commend our felues. our foules and bodies, with all that we have, to thy most gracious and bleffed protection, befeeching thee to keepe vs, and all ours and thine, as the Apple ofthine owne eye. Sanctifie vs both in foule and body, defend vs from those dangers which may happen vnto vs, either from Satan or wicked men, fire or water, or other casualties, which wee (ouerwhelmed with fleepe) are not able to difcerne of, much lesse to defend our felues from. Grant that though we fleep, yet our hearts

may wake, waite, and bee furnished for the comming of the Bridegroome. Blesse and sanctific our rest and sleepe vnto vs, and make it sweete, moderate, quiet and comfortable, according to the necessitie of enerie one of vs; that being refreshed thereby, wee may awake with thee, and walke before thee, and be sincere all the day long.

Giue rest and sleepe to all thy beloued feruants and deare children wheresoeuer dispersed, & make vs partakers of the faithfull and feruent prayers one of another. Watch ouer allow Watchmen, by whose watchfull prouidence we do (vnder thee) enioy this peace and fafetic. Especially we pray thee to preserue, defend, and blesse the Kings maiestie our dread Soueraigne, with his whole royal familie; and keepe them both from open violence, and privie practifes of their malicious and fubtil

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fubtill enemies. Preserue and blesse his honourable Counsellours, Nobles, Judges, and the rest of the Maiestrates, as also the faithfull Ministers & Commons of the land.

Remember in tender mercie euery Christ an Congregation, feuerall family, and particular person, that we be any way interessed in haue received mercy by, and (in respect thereof) fland bound in conscience to pray more often and earneftly for. Such as thou haft knit vntovsmore nearely, by the couenant of marriage, by the band of blood or athnitic, neighbourhood, friendship, or familiarity; we beseech thee to haue them in speciall remembrance. And though it would be a wearinesse to the slesh to recken them vp by name, one by one vnto thee; yet thou Lord knowest who they be, and what their wants and necessities are, Ii 3 and and what the thoughts and defires of our hearts bee for their

good.

Wherefore we befeech thee accordingly to take knowledge of them, and to be present with them by thy Spirit, to conuert them that go affray, and to confirme and strengthen them that are entred into a good course, and to comfort them that are any way diffressed, whether outwardly, or in their persons, in their foules or in their bodies as their needs shal require. Prepare and fit vs thy poore and most vn vorthie servants for thine owne kingdome : and grant that our whole life may be a laying and prouiding for a happieend Weknownot (O Lord) when we lie down, whethereuer we shall rise againe aliue and in health: neither doe weeknow in the morning whether wee shall line till the enening. And therefore we doe befeech

feech thee that wee may fo lie downe euerie night in fafth and affurance of thy fauour, and the forgiuenesse of our sinnes, and in the peace of a good conscience, and loue to all men, as if wee should neuer wake more: and so rife vp, and spend the day, as if it were the last day, to the end that when it cometh indeede, it may bee a joyfull and welcome day vnto vs; and that the day of our death may be the day of our entrance into that life which thou hast prepared and laide up for them that loue thee, and beleeve in thine onely Sonne our Lord Iefus Christ: To whom with thee O Father and thy bleffed Spirit, bee afcribed and given all glorie & power, maiestie and dominion, thanksgiuing and obedience both now and euer. And in whose name and words we doe further call vpon thee, &c.

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A prayer framed for the dire. Etion of one that is taken With sicknesse.

Oft mightie Lord and Igracious Father, vouchfafe, I humbly befeech thee for Christ Iesus sake, to look down vpon me thy most vnworthie servant with the eye of pittie and compassion, though I bee worthy of no mercy. For I have abused & misspent many good dayes, yea moneths and yeares of health and eafe, in vanity and idlenesse, following after the lust of the flesh, the lust of the eye, and the pride of life, and hunted after the finful pleasures and deceiveable commodities of this present euill world euen with greedinesse. At least, I haue not so numbred my dayes, and redeemed the feafon, and walked so circumspectly as I should haue done, improuing and imploying those talents and gifts

which

Ioh.2.15.

Pfal.90.12.

which thou hast committed to my trust, either in the duties of pietie, or in the labours and workes of my particular calling

My life (alasse ) hath beene most wretchedly sinfulland vnprofitable, and therefore most curfed& miferable. I have efpecially in respect of that which I might and ought to have done) gained verie little or no glory at all to thy holy Name, nor caused those with whom I have converfed to bleffe and praise thee in my behalfe. Nay contrariwife, I, that should both by word and deede haue instru-Eted and holpen others, have rather pulled them downe then built them vp by my example; through my want of faith, loue, zeale, patience, wisedomeand sobrictie. I haue beene carelesse and cold in praying, dull and heavy in hearing, readie to difhonour thy Name by rash and vaine oathes, light behaulour,

Ii 5

and

Mat.25:

Rom. 2.21.

and carelesse living; or at least by winking at them, who by fuch meanes have taken it in vaine. Thy Sabboths haue not bene daies of delight, but rather feemed ouerlong & tedious to me; except I might be prophane and idle, and vie my carnallibertie in them. And as I have dealt with thee, fo haue I with my brethren, most grosly forgetting(in my daily course)that roiall law, and the next Commandement to the greatest, which faith, Thou falt love thy neighbour as thy selfe: and whatformer you would that men should dee vito you, the fame doe you to them. This law (good Lord) and all the branches thereof, which I have most wickedly broken, my weaknesse will not fuffer me to lay out before thee in particular: vet I canot, I may not, I dare not, conceale fuch and fuch a good darie by mee omitted, and fuch a groffe and

and 'grieuous sinne committed by me in such a place, and such a time, with such a person, which now lieth heavie at my heart. Then I tooke delight in it, now I loath, (O that I could loath it more throughly) and repent in dust and ashes.

O the good that I might have done to my felfe and others these many golden daics, and weeks, & moneths, and yeares wherein thou half spared me,& giuen mee heaith! What knowledge, what faith, what spiritual wifedome, what loue, what patience, and other spirituall graces might I have attained vnto. How often might I have read ouer, or heard read with profit, the holy Bible, and other good bookes? How many godly fermons might I have heard what fruite might I have reaped by the companie of faithfull Chriitians what good might I have done to others (though not by my

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Iob. 42.6.

Pfal. 38.1.2.

my purse for want of abilitie) feeding the hungry, & clothing the naked: yet by my speech and presence, strengthning the weake, instructing the ignorant, comforting such as were in misery, and performing other duties of pietie and mercie.

But now(woe is me, sicknesse

and paine hath seized vpon me: the arrowes of the Almightie tticke fast in mee, and his hand presset me sore. There is no soundnesse in my sless, because of thine anger O Lord: neither is there any rest in my bones because of my sinne. For mine iniquities are gone ouer my head: as a weightie burden, they are too heauie for mee. My heart

panteth, my strength faileth me; and the comfort of my life is gone a vay; and these messengers and forerunners of death (by thy commandement and appointment, are come, and haue takenhold on mee, and

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disabled mee from performing of those good duties which in my health I so tinfully and wickedly neglected: so that now I can hardly vse my tongue and speech, yea scarcely thinke vppon any thing, but vpon the presen paine that I feele.

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O Lord, all my defire is beforethee: & my groning is not hidfrom thee. I beseech thee (if it bethy bletled will) to remoue this paine and ficknesse from me, or so mitigate it towards mee, that it may not exceede the measure of my faith, frength and patience, meekely to beare it as becometh my profession, yea, and to make a good and an holy vse of it. For thon Lordart faithfull, and wilt not fuffer any of thine to be tempted abone that they are able, but wilt with the temptation make away to escape, that thy children may be able to endure it. I know that thou canft do all things

1.Co.10.13

Gen. 18.14.

Mat 8,21

things, and that nothing is either hidden from thee, or too hard, or impossible for thee. Thou art the most tender and all-fufficient Phisitian both of foule and bodie. If thou wilt, I know thou canst give mee ease and health, and also that thou wilt do it, if it be for thy glorie and my good. Giue mee grace with all vprightnesse and meeknesse of wisedome, patience, contentment, and chearfulnesse, to submit my selfe to thy holy counsell and decree; and to fay from the bottome of my heart, Thy will be done.

If it be thy bleffed will to reftore my health, and prolong my daies, I befeech thee to bleffe the meanes, the phificke, diet, rest, sleepe, and attendance that shall bee vied for that end. Especially good Lord heare the praiers of meeth, most voworthy servant, and of thy children and Churches that shall be offe-

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red vp to thee in my behalfe. I defire to line onely to doe thee service, & to glorifie thy Name vpon earth, doing good to thy Saints and fuch as any way depend vpon mee, or belong vnto mee in a more special manner, and to make fure my owne calling and election, and to grow ingrace, faith, hope, and loue of thee, and of my brethren, and to bring forth fruites worthie of repentance and amendment of life; in all which duties and spirituall graces, I have hitherto beene fo barren and defectine.

But if it bee thy holy will by this sickenesse to put an end to the daies of my pilgrimage here vpon earth, I most humbly beseech thee for Christ Iesus sake, to prepare and sit me for thine owne kingdome. Giue me a quiet, peaceable, and comfortable passage out of this vale of miserie, into the Paradise of eternall

Pfal. 16.3. 1.Tim. 5.8. 2. Pet. 1.10. eternall ioy and felicitie. So guide and assist me (for that little time I have to tarrie here) that Satan may take no advantage against me, and that such as see me, or heare of me, may not be offended and stumble at me; but that the wicked may bee assamed and confounded, and the godly edified and comforted.

Finally, most gracious Father, as thou in this thy iust, yet louing and fatherly correction remembrest mercy towards me; fo grant that in my affliction and miserie, may remember thankfulnesse towards thee. Thou mightest have cut mee off long agoe, when I had neither knowledge, faith, hope, nor conscience of my waies: and at this time thou mightest have taken mee away by some more violent or sudden death, as thou hast done (no doubt) many or thy deare children, or elfe laid a more

more tormenting and intollerable paine vpon mee: but thou dealest with me as an indulgent father, that will not lay any extreme correction vpon a tender child; and givest mee time and fpace to pray and to confessemy finnes, and professe my faith before thee. Lord into thy hands I commend my spirit, thou hast redeemed it. O farsake me not ouerlong; my flesh and my heart faileth:but thou (O God) art the strength of my heart, and my portion for euer. O my foule hope in the Lord, for with him there is mercy: and with him there is plenteous redemption, and hee will redeeme mee from all mine iniquities.

Bleffe thy chosen people (O God) even to the ende of the world; be merciful to thy Churches in every place, especially in this land: bee merciful to the Kings maiestie, his royall familie, with the whole Magistracie, Ministe-

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Pfa.173.26. & 130.7.

ministerie and commonaltie of the Realme. Bleffe euerie Christian Congregation, familie and person that I am interessed in and indebted to, & stand bound in conscience to pray for, inrespect of the speciall comforts either for foule or bodie that I hauereceiued by their meanes. Forget not, O Lord, my deare kinsfolke and acquaintance, nor any of thine afflicted children. Grant that they may die in a good age, and that we may hauea ioyfull meeting at the refurrection of the iust. Amen, good Lord for thy mercie sake and for the merites of Iesus Christ, Amen.

A Prayer for one that is recovered of some disease, or delinered from some danger.

Oleasse fearefull in power then

then wonderfull in compassion, mercie and truth, I most vile and wretched finner, hauing found grace and fauour in thy fight, inbeing freed from my painefull and greeuous fickenesse, and great danger I was lately in; and having not any thing else to render to thee (O Lord) for this thy great benefit and vndeferued fauour towards me, I doe most humbly be feech thee to enlarge and open my heart, to offer vp an humble, hearty, and unfained facrifice of praise and praier vnto thee, befeeching thee graciously to accept the same at my hands for the merit of thy beloued Sonne, in whom alone thou art well pleased, and for whose sake thou hast had mercie vpon me,a most wretched and miserable finner.

I called upon thee in the time of my trouble, and thou hast heard mee, and now Lord I defire fire(as I am able) to glorifie thee yea (I befeech thee ) by thy holy Spirit, fo to strengthen and enable me, that I may, though in weaknesse, yet in truth and vprightnesse of heart, extoll and magnifie thy holy Name for this thy great mercy and louing kindnesse towards mee. I was oppressed with paine & weakenesse, my soule fainted within me : yet when I called vpon thy Name thou heardest mee, and haft releeued, eafed, and healed me, O Lord my God. O then what shall I render vnto thee for this fingular benefit which thou hast bestowed upon mee? I am not able fo much as to haue one thankfull thought, or to vie one thankfull word towards thee, except thou helpe me, and worke it in me.

Wherefore (O heauenly Father) I most humbly beseech thee, as thou hast healed my body, so to heale my spirit, and to

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pardon my fin : fay to my foule I am thy faluation, Good Lord I befeech thee fo to worke with me, that I may cotinually heare that Golden fentence and admonition of thy holy Sonne founding in mine eares, Behold Tob. 5.15. thou art made whole: sinne no more, lest a worse thing come vn. to thee. Let neither the malicious and fubtill fuggestions of Satan, nor the deceitfull commodities or thorny cares of the worldfalten vpon me, & make mee forget the holy vowes, praiers protestations, and promises, yea purposes of heart (fo farre as I could found the depth thereof) that I had to become a new creature.

When paine and anguish was vpon mee, my heart relented at the remembrance of my finnes, and I was ashamed & confounded in my felfe, to thinke that I had vsed the time of my health no better, but confumed my daies

daies in vanitie, minding onely or chiefly earthly things. Then was I readie (as the child that feeleth the fmartnesse of the rod) to crie out and say, Lord forgiue me: Lord spare me: Father of heauen take pittie vpon mee: O that thou wouldest but once more, even this one time, proove and trie mee, and thou shalt sinde what a dutifull child, what a faithfull and obedient servant I will be vnto thee.

Now (O heauenly Father) thou hast once more heard mee; and had mercie vpon mee: thou hast spared me, and withdrawn thy heauie hand from me, euen this time also, and hast proued and tried me once more, how I will carrie my selfe towards thee. Let me not, I beseech thee, returne with the Dog to my owne vomit againe, nor with the sow that is washed, to my wallowing in the mire and sith of my former sinnes. Let me not be

be so fickle and vnconstant as the toolish yong child, who presently forgetteth all his vowes and promises, so soon as the smart of the rod is removed from his sless; nor like those rebellious Israelites that remebred thee no longer then thou laiedst thy heavie hand vpon them, nor like *Pharao*, whose heart hardned as fast as thou tookest away thy hand.

Helpe (O Lord) for I feele alreadie my rebellious and wicked heart, euen vpon this beginning of my recouerie out of my late pain and danger, readie to reuolt and carrie me away to my former vaine courses, companie converfation, & worldly luits. I begin to minde earthly things as much, and heavenly things as little as euer I did. Helpe me therefore (O heauenly Father) and vphold me by thy holy Spirit; that I neuer returne againe to the like follie, nor lie in the like leauen of vncleanTob.34.36.

nesse, couetousnesse, or any other sinne that hertofore I have done. O heavenly Father, my desire is rather still to be tried in the fire of affliction, till such drossie corruptions be (in some comfortable measure) subdued and mortissed in me; till I may say in truth and soundnesse of heart, Before I was afflicted I went astray: but now I have learned to keepe they word. It is good for mee that I have bene afflicted, that I might learnethy statutes, Psal. 119.67.71.

Thou mightest O Lordhaue cut me offlong ago, and it is thy great mercy that I have not before this beene cut off and confumed by some naturall or violent death: but since it hath pleased thee once more to spare mee that I may recover my strength and health, I besech thee give mee grace to deny my selfe, with all vngodlinesse and worldly luss, more throughly then

then heretofore; and to live more foberly, tightcoull and godly then ever I have done. Giue mee grace to lay faff hold on eternalllife, and to make my owne calling and election fure; that knowing my name to bee written in headen, i may reio ce with io, vnfpeakable and giorious. Grant that I may no longer flue the rest of my time in the flesh, according to the luks of men, but according to thy will O God. O let it fuffice mee ( for ales it is more then enough.') that I have heretofore followed the custome of the world, and the corruption of my owne heart walking in prophanenesse, conetousnesse, lasciuiousnesse, excesse of wine and strong drinke, reuellings, banquettings, idlenesse, and other abominable sinnes.

And because I know not when thou wilt summon me againe, nor in what manner; I

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befeech thee grant that I may bee sufficientlie warned by this late fummons, to cleare my account, and to fatisfie my credit too, if not by paying the debt, and making fatisfaction for my finnes (which is altogether vnpossible) yet by putting in an all-sufficient surety, whom I know thou wilt neuer refuse, euen my Lord and Sauiour Iefus Christ: for hee is thy Sonne, yea thine onelie begotten and most dearelie beloued Sonne: he is able to make fatisfaction: yea hee hath satisfied alreadie for the fins of all them who do trulie beleeue and trust in him. Wherefore thou canst not refuse him in justice; and for thy mercie and truth fake thou wilt not refuse him.

Onelie ( I beseech thee to worke Faith in mee to lay hold vpon him. And having wrought it, I beseech thee to increase it, that I thereby may draw vertue

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from him, and from the power of his death to die vnto sinne, & from the power of his refurrection to rifevato righteoufnesse, and serue thee in true holinesse both in the generall duties of pietie and mercy, and alfo in the speciall duties of my particular calling. Lord make mee like vnto the prudent Virgins which went forth to meet the Bridegroome (Iesus Christ) with the oyle of grace, faith and vnfained repentance in their hearts; whereby it came to passe, that though they sometimes flumbred; yet they were quickly awakened, & were admitted to the marriage of the Lambe. And to the end I may keepe my felfe waking, give me grace with those good and faithful scruants to vie that Talent which thouhast committed to my truft, with fuch confcience and faithfulnesse, that when theu commest to reckon Kk 3 with

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with me, I may receive a comfortable fentence from thee, & be received into eternall glorie with thee.

Mat.25.1.

Finally O Lord;) to the end I may thus watch with the prudent virgins, and apply my worke, and employ my talent with the faithfull feruants, I most humbly beseech thee to giue me power and will to fet before my eyes the comming of ourgiorious Lord lefus Christ to judge the quicke and the dead, with all his holy Angels about him, to separate the sheepe from the goate, and to iudge euerie one according to his workes, turning the curfed grates into everlasting fire, and receiving the bleffed sheepe into eternall ioy. O heanenly Father, the beholding of this most glorious picture made faithull Enoch walke with thee ril thou tookest him to thy selfe. Wherefore I befecch thee to grant,

grant, that I before whose eyes this glorious picture is more plainly and lively fet out in the tables of the new Testament, may liue by faith, and walke fincerely and vp.ightly before thee, till it shall please thee to translate mee out of this vale of misery and sinne, into that kingdome of glorie and righteoufnesse which thou hast prepared for mee, from the foundation of the world. Heare mee O Lord heavenly Father, and anfwer me graciously in these and all other my necessities, and that onely for thy fonne Christ lesus fake my onely Mediator and Advocate: to whom with thee O Father and the bleffed Spirit, bee ascribed and given of mee and of all thine elect, all power and dominion, thankes, honour and obedience from this time forth and for euermore, Amen.

Kk 3

A forme of morning Prayer for the Lords day.

Lord increase our faith, and by thy holy Spirit prepare our harts to pray as we ought: and for Christ Iesus sake accept this our morning facrifice (though weake and vnperfect) which in his Name, & by his mediation and intercession, we offer vp to thee. We humbly and heartily acknowledge thine infinite wisedome, tender lone, and fatherly goodnesse towards vs thine vnworthy children (most vile and wretched finners ) in that it hath pleafed thee nor onely to give vs a liberall allowance of time to do our owne works, and to follow our lawfull callings and recreations, for the health of our bodies, and necessities of this present life; but also to appoint vs one day in seauen to attend vponthee, and to do thy work, being

being to vs Christians the first day of the weeke, wherein thou didst begin thy great and glorious worke of the Creation of the World; and wherein thy Son Christ did finish the great and gracious worke of the redemption of thine elect.

Wee know O Lord that we are bound in conscience to serue and worship thee enery day of the weeke, and euerie day to fet apart (if it may be done) some time for spirituall and heavenly exercifes, yea, and when we are in our earthly bufineffe, to carry heauenly minds about with vs: yet it pleaseth thee further to allow vs one whole day in feauen, to attend wholly vpon thee, and more throughly to acquaint our felues with thee, and with thy waies, and with our owne finful 1 & deceitfull hearts (which will not easily be sounded;) to the end we may weane them fro the love of the world,

Kk 4 and

and the things of the world, which are nothing else but the lust of the flesh, the lust of the eye, and the pride of life: all which have taken such hold of vs, that without thy speciall helpe and assistance were cannot

possibly shake them off.

Wee doe therefore humbly thank thee (O heavenly Father) that thou knowing what earthly minds and worldly lusts wee carrie about with vs, hast thus prouided for thine owne glory and our infirmity) to take vs off and by a kind of necessitie laide vpon vs by thy holy Commandement, compelled vs to attend vpon thee one day in feauen, more folemnly and throughly then of our felues wee would euer haue done; fuch being our corruption and loue of this wicked world, that we should ncuer haue spared thee one whole day in a yeare from following our owne finfull pleafures, fures, worldly profits, and car-

nall delights.

O Lord pardon this prophanenesse with all the rest of our finne, whereof this a principall one, whereby all the rest are fed and nourished in vs. For if wee did fanctifie thy Sabboths as we ought, we should not be so full of ignorance, vnbeleefe, impenitencie, pride, selfe-loue, ingratitude, impatience, murmuring and discontentednesse, nor so voyde of knowledge, faith, loue, and feare of thy Name, patience, humilitie, and meeknesse, as now we are. We should not be fo readie to be drawne away to any false worship, or to omit, neglect, or in a finfull, cold, creleffe, vnreuerend, and vnprofitable manner to performe the duties of the true and fpiritual worship, or any way to take thy great and glorious name in vaine, as now wee be.

Kk 5

We should not bee fo prone to neglect the duties of brotherly loue, to swell against our superiors, despise our inferiors, and enuie our equals; but honour them, pray for them, and euerie way procure their good. Our hearts would not be so voide of mercie, our eyes fo full of adulterie, our minds fo fet vpon couetousnelle, our monthes so opento speake, and our eares so pen to heare false tales: neither would vaine defires and wandring thoughts, tending to the hurt of our brother, get fuch entertainment at our hands.

Grant therefore (most mercifull Father) that by thy gracious assistance of thy holy Spirit, wee may learne to redeeme the season, and so to number all our daies (our Sabbaths especially) that upon them wee may get wise, religious, beleeuing, louing and repentant hearts. Give vs grace to confectate this

day as a day of delight, holy and honourable to thee, not doing our owne works, nor following our owne pleasures, nor speaking vaine words, but exercifing our felues in duties of pietie & mercie, religion and brotherly loue, prinately, and publikely, in thy house, and in our owne, in fuch manner and in fuch meafure, that the inward and spirituall man may bee enlightned, strengthened and quickned to ferue thee the better in all generall and particular duties all the weeke following; Wee making thy day, not only a day of reconciliation for the finnes of the weeke past, but also a day of preparation and spirituall prouision, furnishing our selues for the better performance of the duties of the weeke to come. And thou O Lord which didft so bleffe a little materiall bread and water to thy fernant Elias, that in the strength there

thereof he walked a journey of fortie daies, vouchfate so to blessethe spiritual soode of thy word to vs, that in the strength thereof wee may walke before thee more faithfully, fruitfully, humbly, and chearefully these

fixe daies enfuing.

And now (O heanenly Father) that wee are to goe to thy house, to partake of thine ordinanc s, wee befeech thee to goe before vs thither, & stand by vs there, and bring vs backe againe reioycing with the Eunuch, whé we shal find our faith increased, our hope quickned, our zeale kindled, our hearts inflamed with the love of thee and of our brethren; and our minds renowed, not onely in knowledge and vnderstanding, but also in a firm & true purpose of heart to forfake our most familiar, sweet, and gainfull finnes; and to walk more fincerely, humbly, chearefully, constantly, and conscionably

bly before thee, in the duties of holinesse and righteousnesse, all the dayes of our life.

Let vs not (we humbly pray thee) make thy house, which is a house of prayer and spirituall exercifes, a den of theeues or acloke to couer our owne corruptions withall, as though our bare coming to Church would make all whole: neither let vs go thither, as to a stage of pride and vanity, to gare and looke about to fee and to be feene: but grant that wee may looke well to our feete, being more readie to marke, beleeue, and obey thy holy word, then to offer vp the facrifice of fooles, who come thither either protanely for fashion sake, or hypocritically to please men, or maliciously to entrap the Minister, or superstitioully with an opinion of merit, in getting grace by the worke wrought, or fome way or other wickedly to ferue their owne turne.

It is a fearfull thing (O Lord) that thy faithfull Ministers should be made a fauor of death and instruments of condemnation to a great number; and that the precious feed of thy holie word should be cast away vpon fo manie, fome not heeding or marking at all what is taught; fome not laying it vp and hiding it in their hearts; others not weeding out the worldlie lusts and thornie cares that be within them. Whereupon it commeth to passe, that some bring home nothing, being presentlie made a prey to Satan, who fnatches it away fro them before they remove their foot; others not hiding it deepely in their hearts by feruent praier and holie meditation, are quicklie discouraged by the reproches, difgraces, and troubles of the world, which follow them that shew anietrue loue and liking to the word of God, and

goe about to frame their lives thereafter: others though they hide it deeper, and remember it better; yet they doe so mingle it with their owne earthly delights and worldly cares, that it never cometh to perfection.

Grant therefore (most mercifull Father ) that we may take diligent heed both what wee heare, and how we beare. Keep vs (we humbly pray thee) that weebe neither like them who are compared to the high way, who do not fo much as attend and bend their minds to marke what is taught; nor to them who are compared to the stonie ground, who do it but shallowly and superficially; nor to them that bee compared to the thornie ground, who doe choake and finother it with minding their ease, pleasure, gaine, profit, and preferment ouer-much: but give vs grace to bee like them who are compared vnto good . good ground, who comming to the word with honest and good bearts, that is, with beleeuing, repentant and vpright hearts, fully resoluing to obey it and to bee ruled by it in all things, doe carefully marke and heede that which is taught, lay it vp deeply in their minds; and weeding out (as much as is possible) those pricking thorns of vncleannesse, couetousnesse, pride, malice, and ambition, do bring foorth fruite with patience & in due season.

For this end (we humbly pray thee, to bleffe thy feruant whom thou hast appointed to offer up our prayers unto thee, and to deliuer thy message unto us. Gine unto him the tongue of the learned, that hee may know how to speake a word in dae season to him that is wearie, euen the word of knowledge and the word of wisedome, the word of sound and wholesome doctrine, and of wise and powerfull

werfull application, with all plainnelle and simplicitie, loue, zeale, and courage, without partialitie or respect of persons. And grant that we thy vnworthy servants may lay aside all malice, guile, prophanenesse, and hypocrisse; & receive with meeknesse the word ingrasted, which is able to save our soules: and defire as new borne babes the sincere milke thereof, that we may grow thereby, and bee made partakers of eterna'l glorie in thy heavenly kingdome.

Finally (O Lord) wee most humbly beseech thee, be mercifull to thy poore people, who sit in darkenesse and in the shadow of death, drowned in Paganisme, Mahomatisme, ludaisme and Papisme; cause thy grace and that light of thy Gospell to shine vnto them, to discouer and lay open their grosse errours and hainous sins: and to believe and obey thy holy

holy word. Be mercifull (webefeech thee) to fuch among four felues as be scattered like sheep without shepheards, being vnder vnable or vnfaithful, vnskilful or vnconfcionable teachers. Thou that art Lord of the haruest, vouchsafe (we hubly intreat thee) to remove or reforme loyterers, and the uft orth laborers into thy har uest. Take away O Lord) in thine owne good time all things that offend, & opena doore of entrance and vtterance for fo many as thou shalt enable and make willing for thine owne worke Be mercifull to them, who through carelefnesse, prophanenesse, hypocrisie or worldlinesse, abuse the meanes; and to them who being blinded by error and superstition, do refuse the same.

Forget not such thy deare servance, who by any pressing necessitie, of sickenesse, imprisonment, banishment, or other

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imployment, cannot be permitted to come to thy house : Let thy gracious presence and holy Spirit, by bleffing of their prinate praies and meditations, make fome supply of that want vnto them. And grant that wee who (by thy fatherly prouidence) haue both power and will to partake of the meanes, may vie the fame with all diligence faith, reuerence, vprightnesse of conscience, constancie and perseuerance all our daies, to thy glorie & our owne faluatio. Grant vs these things (most mercifull Father) and what foeuer else thou knowest to bee needfull for vs, or for any of thine, and that through the merits of thy most dearely beloued and onely begotten Sonne, and our onely Mediator and Aduocate lesis Christ: to who with thee O Father & the holy ghost be ascribed and given of vs and of all thine elect, glory, power, domi-

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dominion thankfgiuing, and obedience, from this time foorth and for euermore, Amen.

A short Prayer for the direction of a private Christian after hee cometh from Church, veon the Lords day especially.

Doe hamby and heartily thank thee O Lord heavenly Father, for the wholesome do-Etrine and comfortable instruction which this morning I have heard out of thy holy word by the mouth of thy faithfull scruant. I doe heartily befeech thee, that passing by my finnes and infirmities in hearing, thou wouldest so imprint the same in my memorie, and bleffe it vnto me, that I may beleeue it with my heart, and practife it in my life and conuerfation. Good Lord, ke not the sweetnesse and sauorinesse of any

any bodily foode which I am to receive of thy bountie, put the relish and remembrance of thy holy word out of my mind: but grant that in feeding of my bodie I may also feede my soule by holie medica ion of the things I have heard, and together with my bodily fustenance call to mind the food that never perisheth. And as it is thy will that I should vie thy good creatures with wisdome and sobrietie euerie day; so gine me grace this day especially to vie them with such wisedome and moderation, that they doe not make methemore vnficto partake of the spirituall foode thou hast prepared for me; to the glory of thy Name, the good of thy Saints, and my owne eternall faluation through Iclus Christ my onely Mediator and Aduecate, Amen.

A forme of Prayer for the diretion of the Maister of the familie, before the afternoones exercise.

Lord heavenlie Father.we doe humblie thanke thee through Iefus Christ for that spirituall repast and heavenly banquet, which this morning thou hast of thy bountie be. stowed vpon vs for the refresh. ing of our foules: which wee most humbly befeech thee fote bleffe to euerie one of vs, that we may bee the better for itall the daies of our life. And now thou hast bestowed a new benefit vpon vs, in feeding our bodies with materiall foode, wee pray thee fo to strengthen and quicken vs by thy holie Spirit, that our table bee not madea Inare vnto ys, and the bodily food wee have received a hinderance to the fruitful receiping of that spirituall sustenance, which

which thou hast prouided for vs in thine owne house.

We acknowledge that we are veriedul of hearing euen in the forenoone, when being emptie and fasting, and lately refreshed by rest and sleepe, we should be most fresh and fit to appeare before thee, and to attend and partake of thy holy ordinances; but wee are much more dull in the afternoone, when we come to offer vp our evening facrifice vnto thee. For then we find (by wofull experience ) that our hearts are made more fat, and our eares more heavie, and wee our selves more drowsie & vnfit, either to heare thy word, or to ioyne in praier with thy people, with that zeale, reuerence, and attention that we ought to do: by meanes whereof we doe prophane thy holy Sabbaths, and take thy great and glorious Name in vaine, and make our selues a prey to Saran our spiriruall tuall enemie.

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Wherefore good Lord wee humblie intreat thee to forgive vstnisg eat fine, whe cot our hearts have to often accused vs. and whereby weehaue fo often diffronoured thee, graued thy Spirit, defiled ou owne toules, and many times offended our brethren. And g ant that wee may fo much the more careful-Iv looke to our feete that they flip not, and make a conerant with our eyes that they flumber not, annd with our minds that they wander not; by how much we find our felues more prone and subject to these infigurities Good Lord stand by vs, and helpe vs, that we may gine thee both our cares and hearts, and stirre up that sparke of grace that is in vs, remembring that we go about a great & weightie worke, wherein we kaueto wrastle, not onely with our owne dulnesse and vntowardneffe,

nesse, but also with the diness and most mightie, malicious and subtill enemie) who is ever readie at hand like a rauening sowle, immediatly to catch away the pretious seed of thy holic word from vs.

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Te,

Wee befeech thee therefore most mercifull Father to bee with vs, to awaken, quicken, and strengthen vs by thy holy Spirit, that wee may keepe our owne hearts with all diligence, & be watchfull ouer our felues, and refift Satan; and lay hold vpon thy word, which is the word of eternall life : and fo hide this pretious feede in the furrowes of our hearts, that it may keepe vs from finning 2gainst thee, and bring foorth much good fruite in vs , euen the fruite of faith, repentance, and holy obedience, in some an hundreth, in some threescore, and in some thirtie fould; to the glorie of thy Name, the peace and. and comfort of our owne conficiences in this life, and the e-ternall faluation both of our foules and bodies in heaven, and that through the onely merits of lesus Christ our Mediatour and Aduocate: to whom with thee O Father and the holy Ghostl, be ascribed and given of vs and of all thine elect, all glorie and praise, thanksgiving and obedience from this time forth and for ever. Amen.

# An outning Prayer for the Lords day.

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Our Lord lesus Christ, who art infinite as well in power and maiestie, as in mercie and compassion; thou didst make heauen and earth and all things therein contained, and that of nothing, in the compasse of sixe dayes, and didst rest the seauenth

feauenth day, and by thine own example didst consecrate the same as a day of spirituall rest and recreation to thy people whom thou hadft made in thine owne image: and afterwards didft renew a seventh day vnto vs by the authoritie, practife & example of thy bleffed Apostles and especially of thy blessed and holy Sonne; who perfected the worke of our redemption by his glorious refurrection (which was a secondarie creation, no lesse glorious, and (to thy chosen people) more gracious and mercifull then the first:)accept we humbly befeech thee for his take this our euening facrifice of praier and praise, which though in great weakenesse, yet in the vprightnesse of our hearts wee do offer vp vnto thy Maiestie in his Name, in whom onely thou art well pleased, and for whose sake thou canst not bee angrie for L1 2 CUCT euer with them that doe truely trust in him.

Weacknowledge(O Lord) that wee haue deferueda curfe rather then ableffiing for doing thy worke, euen the worke of this thy day, so negligently; year fo finfully vnreuerently, carelefly, coldly, and enprofitably. Thou half given vs thy Sabbaths to make our prouision of spirituall food, that our soules might fare the better all the weake following; yea all our life long: but wee (alas) haue made a flender market, lost our labour, misspent our time, and laid up little or nothing at all; much like to foolish and trewantlie Schollers, who care not how little they have for their monie. An heavie account wee haue to make for many yeares, and moneths, weekes and dates most wofully confumed and miffpent in vanitie, & idlenesse, wantonnesse and worldlinesse; but

but especiallie for our prodigall misspending and sinfull passing ouer of those daies which are dedicated by an expresse precept to the glorifying of thy Name, and refreshing of our owne soules in a more solemne

and speciall manner.

It is true (O Lord) that by thy fatherly prouidence (for which we humbly and heartily thanke thee) we live vnder the means, and by thy holy Spirit (which wee pray thee to encrease and kindle in vs) wedefire to be partakers of the meanes; but this is our miserie that we do not, that we cannot profit by the meanes in any measure as wee ought. Our bodies indeede are present before thee, and thou hast planted thy holy feare so farre in vs, that wee dare not with the Popish recusants and carnall professors, absent our selves from thy house: but being there wee fuffer Satan to steale away our Lla hearts hearts, and fill them with many vaine fancies, wadring thoughts and worldly cares, or elfe to cast a spirit of slumber, drousinesse and deadnesse of heart vppon vs, whereby it commeth to passe that our bodies being present our better part is absent, and wee not much vnlike those hypocrites who draw neare to thee with their lips, and worship thee with their mouthes, when in the meane time their heartt are farre from thee.

We do therefore most humbly beseech thee (O Lord heauenly Father) euen for thy Son Christ lesus sake, to forgiue vnto vs (with the rest of our sins) the sinnes of this thy Sabboth, wherby we have sinned against thee, either alone or in companie, in private, or in publike, in thy house or in our owne, by any euil committed, by any good neglected, or finfully performed in duties of pietie; as in heahearing, praying, communicating; in duties of mercies, asvisiting the sicke and prisoners, releeuing the needie, and comforting the afflicted: for we acknowledge our felues eneric way guiltie before thy dinine Maiestie. Forgine vs therefore (most merciful Father) for Christ Iesus sake, & seale vp in our consciences the assurance therefore by thy holy Spirit, through a true and linely faith in the promises of thy Gospell.

O Lord write in the tables of our hearts a fruitfull remembrance of all the found and wholesome instructions, which either heretofore, or this day presently past, we chaucheard and learned out of thy holy word. And grant O Lord that we may continually remember thy holy precepts, to observe them; thy precious promises, to believe them; and thy fearefull threatnings, that we may trem-

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ble at them. Grant that we may remember the examples of the godlie, to imitate their vertues, to be made more warie by their infirmities and falles, and fo to marke the examples of the wicked, that we may rather abhorre their profanenelle then enuie

their prosperitie.

More speciallie wee beseech thee, that whereas this day fuch and fuch doctrines and vies haue beene laide out before vs. for the further strengthning of our faith, quickning of our hope, kindling of our zeale, and renewing of our repentance; it would please thee to imprint them so deeply in our mindes, and ingraue them in our hearts, that wee may thinke of them when we lie downe, and that our sleepe may (by meanes thereof) be made more sweete vnto vs, and wee made euerie way both more able & willing to doe thee service in the duties

of Christianitie and of our seue -

rall callings.

Finally, whatfoeuer graces

and good things we beg of thee for our felues, wee doe humbly crave the same for thy whole Church, especially in this land, for King, Prince, Councell, Magistracie, Ministerie, and Commonaltie, and for euerie Christian Congregation, samilie and feuerall person to whom we are more specially indebted, for the performing of this dutie, befeeching thee to powre downe thy holy Spirit abundantly vpo them and vpon vs, that we may scrue thee faithfully for a time vpon earth, and riegne with thee for ever in heaven, and that through the merits of our Lord and only Saniour Iefus Christ. Amen.

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# A T A B L E SHEWING THE Summe of all the seuen Treatises, and the contents of every Chapter in them.

The first Treatise sheweth who be the children of God indeed: or (which is all one) who be true beleeuers, & haue sound assurance of their saluation.

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3. Mans redemption and delsuerance uerance from this wofull estate.

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4. The knowledge of these two worketh: sirst, a troubled & grieued mind: secondly, a consulting what to do: thirdly, a relenting & broken heart: sourthly, a desire of pardon, which makes the Gospell sweete: sistely, confession and bewailing of sin: sixthly, a purpose to forsake all for it: scauenthly, an endeauour to apply Christ by faith

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11. How a weak faith may be

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12. The fruit of nourishing our faith.
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